Shrinathji Pragatya Varta

(Composed by Goswami Shri Harirayji Maharaj)



(English Edition)

Table of Contents

Preface..... 5

Manifestation of the Upper Arm..... 7

Manifestation of the Divine Face..... 8

Drinking of Milk.....

Command to Sadu Pandey..... 9

Sadu Pandey Tells the News.....

Cow Sent to Sadu Pandey.....

Dharmdas Ordered to Bring a Cow.....1

Command to Gaudiya Madhavanand..... 11

A Vraj Resident's Vow.....

A Bhavanpura Resident's Vow..... 12

Manifestation of the Four Vyuhas..... 13

Shriji Calls Shri Acharyaji to Reveal Seva.....13

Shri Acharyaji Removes the Obstruction.....14

Shri Acharyaji Seeks Shrinathji.....15

Shri Acharyaji Meets Shrinathji.....16

Shri Acharyaji Establishes Seva.....

Patho Gujari of Ganthyoli.....

Khemo Gujari of Govardhan.....17

Gopal Gwal of Ading.....18

Brahmin Boy of Agra.....

Mandaliya Pandey of Sankhitra.....

Chaturanaga, the Devotee of Tod Forest.....20

Command to Build Temple.....

Purnamal came to Braj.....

Hiramani's Dream and Temple Prophecy.....21

New Temple Built.....22

Consecration of the New Temple.....

Arrangement of Shriji's Seva.....23

Shri Acharyaji Sells His Gold for Shriji's Cow.....24

Shriji's Arrival at Govind Kund.....

Shriji Commands the Bengalis.....25

Shri Acharyaji's Return to His Divine Abode.....26

Shri Gopinathji Ascends the Seat.....26

Madhavendra Puri and Kheer.....26

Shri Purushottamji Enters the Divine Abode.....27

Shri Gopinathji Enters the Divine Abode.....27

Shri Gusainji Ascends the Seat.....27

Madhavendra Puri Goes South.....

Madhavendra Puri and Telinga King.....28

Madhavendra Puri Serves Gopalji.....

Shri Gusainji Grieves.....
29

Life of Madhavendra Puri.....

Description of the Ashta-Sakhas.....

Story of a Nagar Brahmin of Kashi.....3

Braj Residents Offer Cows to Shriji.....

Shri Gusainji Fixed the Expenses.....

Braj Residents' Basket.....

Shri Gusainji Built Cow Pens.....
32

Shriji Brings Laddus.....

Shriji Gives Laddus to the Watchman.....

Shriji Eats Curd from a Gujari.....

Shriji Eats Curd-Rice from a Silver Bowl.....
34

Shriji Eats Midday Meal at Shyam Dhak.....35

Shriji Visits Shri Gusainji's House in Mathura.....35

Shriji Plays Holi.....

Shriji Returns to Shri Giriraj.....

Shriji's Garment Piece Remained on a Branch..... 36

Shriji Accepts a Small Form for a Small Garment..... 37

Shriji Played Chaupad with Rupmanjari.....3

Begum Bibi Taj of Emperor Akbar.....

Shriji Ordered the Upper Room to Be Demolished..... 39

Shri Giridharji's Union.....

Shri Damodarji on the Seat.....

Katār Binding Occasion.....

Family Dispute Was Settled.....

Shri Vitthalrayji's Tipara Adornment.....

Shriji Had Shri Giridharji Play Basant.....42

Shri Gokulnathji Made Shri Ji Play Phag and Basant.....42

Lakshmanji Maharaj's Singing Seva.....43

Shri Gusainji Went to Dwarka by the Mewar Route.....43

Shriji Daily Went to Mewar.....44

Ruler Sent a Messenger to Shriji's Gate.....44

Shri Giridhariji Entered the Divine Lila.....45

Before Mewar, Shriji first came to Agra.....46

Seva and Sabha.....47

18th Attack.....47

Shriji in Agra.....

Shri Navneetpriyaji Was Brought to Agra.....48

Shri Govindji's Command.....

Shriji Proceeded to Dandot Ghat.....51

Officers Reported Shriji's Arrival.....

Mlechchha Went with Many Others to Shriji..... 52

Shriji's Command to Gangabai.....

Shri Gusainji Gave a Boon to Shri

Balakrishnaji.....53

Shriji Gave an Order to Gangabai.....

Gangabai Spoke Shriji's Command to Shri Govindji.....55

Shri Govindji's Twenty-Seven Days of Separation.....55

Shri Govindji Expels Shri Vitthalarayji.....
56

Shri Nathji's Journey to Mewar.....

Shri Nathji Visits Kota and Bundi.....

Shri Nathji Stops Near Pushkar.....

Shri Nathji Reaches Krishnagarh Near Pushkar.....59

The Bairagi of Bisalpur.....
60

Shriji Arrives in Jodhpur.....
63

Shri Govind Ji Goes to Udaipur.....
63

Arrival of Shriji in Mewar.....
64

Padshah attacks Mewar.....
65

Account of the Padshah Going to Mewar and Dwarka..... 67

Jeweled Socks Worn by Shriji.....

Shri Harirayji Restores the Forgotten Cushion..... 70

Govinddas and the Divine Command of Suraj Pol.....72

Gopaldas Bhandari Was Given Darshan.....73

Shrinathji's Sevak Madhavdas Desai.....74

The Miraculous Water Manifestation..... 76

A Brief Life Account of Shri Mahaprabhu Vallabhacharyaji.....77

Preface

Now, the manner of the manifestation of Shri Govardhannathji, and after becoming manifest, whatever divine acts He performed on the earthly world, are being separately written here after selecting and extracting them from the collected nectar-like words and other compilations of Shri Gokulnathji.

Now, in the eternal divine pastimes, Shri Govardhannathji remains forever seated continuously within the caves of Shri Giriraj Mountain together with many devotees. There, Shri Acharyaji Mahaprabhu always performs seva constantly. When, by the command of Bhagavan, He became manifest in the circle of Vraja for the upliftment of the souls living under the sway of Maya, then your very all-in-all, Shri Govardhannathji Himself, along with the complete materials of all divine pastimes, manifested in Vraj. In that, the proof and testimony are in the Giriraja-khanda of the Garg Samhita.

The Garg Samhita, a revered Vaishnavite scripture authored by Sage Garga, contains the Giriraja-khanda, which provides extensive details on the divinity of Govardhan Hill and the manifestation of Shrinathji. This text is crucial for understanding the Pushtimarg sect's belief that Shrinathji is a "living god" who self-manifested from the Govardhan Hill. Key aspects of the Shrinathji/Giriraj section in the Garg Samhita include:

Appearance of Girirajji: According to the Ninth Canto of the Girirajkhanda, Shree Girirajji appeared in Golokdham from the heart of Shree Krishna to serve as a divine playground for Radha and Krishna.

The Appearance of Shrinathji (Devadaman): The text features the divine leela where Lord Krishna lifts Govardhan hill. Shrinathji is addressed in this section as Devadaman, who emerged from a cave on the hill.

Prophecy of Appearance: The Garg Samhita provides a bhavishyavani (prediction) that 4,108 years into Kaliyug, Krishna would emerge from a cave on Govardhan to bless devotees, known as Shrinathji.

Appearance of Left Hand: The text narrates the Urdhv Bhuja (left raised arm) appearance, where Vrajvasis saw the miraculous hand of

the Lord.

This scripture validates the worship of the Shrinathji idol that emerged from the hill itself, often described as a 7-year-old form of Krishna (Bal Krishna).

Garga-samhita - Chapter 7 - Canto 3 (Giriraja-Khanda) - Verse 3

येन रूपेण कृष्णेन धृतो गोवधनो ग रः तद् रूपं वद्यते तत्र नृप शृङ्गार-मण्डलम ् ~ *O king, the form Lord*

Kṛṣṇa showed as He lifted Govardhana Hill is still present at Śṛṅgāra-maṇḍala. (Verse 3.7.28)

अब्दाश ् चतुः-सहस्रा ण तथा चाष्टौ शता न च गतस ्तत्र कलेर् आदौ क्षेत्रे शृङ्गार-मण्डले ग ररा ज-गुहा-मध्यात ् सवषां पश्यतां नृप स्वतः-सद्धं च तद्-रूपं हरेः प्रादुभ वष्य त ~ *O king, 4,108 years after the beginning*

of Kali-yuga, as everyone watches, Lord Kṛṣṇa will emerge from a cave on Govardhana Hill

and reveal His transcendental form at Śṛṅgāra-maṇḍala. (Verses 3.7.29-30)

श्री-नाथं देव-दमनं तं व दष्यिन्त सज ्-जनाः गोवधने गरौ राजन ्सदा लीलां करो त यः ~ *O king, the saintly*

devotees will call this form of the Lord Śrīnātha. He will always enjoy pastimes on

Govardhana Hill. (Verse 3.7.31)

ये क रष्यिन्त नेत्राभ्यां तस्य रूपस्य दशनम ् ते कृताथा भ वष्यिन्त मै थलेन्द्र कलौ जनः ~ *O king of Mithilā,*

the people in Kali-yuga who with their eyes see this form of the Lord will attain all spiritual

success. (Verse 3.7.32)

जगन ्-नाथो रङ्ग-नाथो द्वारका-नाथ एव च बद्री-नाथश ्चतुष्-कोणे भारतस्या प पावते ~ *On the four*

corners of Govardhana Hill are the forms of Lord Jagannātha, Lord Raṅganātha, Lord

Dvārakānātha, and Lord Badrīnātha. (Verse 3.7.33)

मध्ये गोवधनस्या प नाथो ऽयं वतते नृप प वत्रे भारते वष पञ्च नाथाः सुरेश्वराः ~ *Śrīnātha is in the middle*

of Govardhana Hill. O king, these five forms of the Lord are manifested in sacred

Bhārata-varṣa. (Verse 3.7.34)

सद्-धम-मण्डप-स्तम्भा आत-त्रण-परायणाः तेषां तु दशनं कृत्वा नरो नारायणो भवेत ् ~ *These four Deities*

are four pillars in the temple of eternal religion. They are determined to protect their

devotees from all troubles. A person who sees Them attains a transcendental form like that

of Lord Nārāyaṇa Himself. (Verse 3.7.35)

चतुणा भु व नाथानां कृत्वा यात्रां नरः सुधीः न पश्येद् देव-दमनं स न यात्रा-फलं लभेत ् ~ *An intelligent person*

who visits the places of these Deities but does not see the Lord there does not attain the real

result of his visit. (Verse 3.7.36)

श्री-नाथं देव-दमनं पश्येद् गोवधने गरौ चतुणा भु व नाथानां यात्रायाः फलम ् आप्नुयात् ~ *A person who sees*

Lord Śrīnātha attains the result of seeing all four Deities. (verse 3.7.37)

Manifestation of the Upper Arm

In Vikram Samvat 1466, on the third day of the dark half of the month of Shravan, on Sunday, at the time of sunrise, under the Shravan constellation, the upper arm of Shri Govardhannathji manifested. At that time, great auspiciousness spread throughout the whole earth.

One cow of a resident of Anyor went missing. While searching for it, he went on to Shri Govardhan hill. There, on the day of Shravan Shudi

Nag Panchami, in Samvat 1466, he received the darshan of the arm of Shri Govardhannathji. For sixteen days, no one else received darshan.

Then he thought, “Such a wonder has never before been seen in Shri Giriraj.” Saying this, he brought ten or five Vraj residents there. All of them had darshan of that arm, and after seeing it they became greatly astonished.

Then among themselves they concluded that some deity had manifested in Shri Giriraj. There was one elderly Vraj resident there. He said this:

“When Shri Krishna lifted Shri Giriraj for seven days, and when the rain had ended, then at the time He placed it back upon the earth, all the Vraj residents together worshipped His arm. This is that very arm. He Himself is standing within the cave. He has granted us the darshan of His arm. Therefore, do not think of bringing Him out. By His own wish, when the proper time comes, He Himself will manifest fully. Until then, all of you should take the darshan of this arm.”

Saying this, those Vraj residents brought milk and bathed that arm. They worshipped the arm with rice grains, flowers, sandalwood, and tulsi. They also brought curd and fruits and offered bhog to the arm.

Since the darshan of the arm took place on the day of Nag Panchami, therefore every year on Nag Panchami a gathering of ten or twenty thousand Vraj residents assembled there.

If anyone in Vraj had a desire for something, they would vow to offer a milk ablution to the arm, and their wish would be fulfilled. Therefore, throughout all of Vraj, the glory of the arm of Shrinathji became greatly manifest.

If someone’s cow was lost, if someone did not receive merit, if someone suffered bodily distress, or if there was no increase in milk or curd, then if they made a vow to the arm, all their work would be accomplished. If the miracles of this were written one by one, it would become very extensive. In this manner, until Vikram Samvat 1535, the arm was worshipped in Vraj.

Manifestation of the Divine Face

Then later, in Vikram Samvat 1535, on Vaishakh Vadi 11, on Thursday, under the Shatabhisha constellation, at midday, in the Abhijit muhurta, the divine face of Shri Govardhannathji manifested. On that very day, the appearance of Shrimad Acharyaji also took place from Agni Kund.

And all those Vraj residents who had appeared throughout the whole of Vraj Mandal in families during the incarnation of Shri Krishna — they would now perform the divine play.

Drinking of Milk

And in Anyor there were two Vraj residents named Manikchand and Sadu Pandey. They had one hundred cows. Among them was one cow belonging to the lineage of the cows of Shri Nandarayji. Her name was Dhoomar. Every day she remained with the herd of cows, but about four ghadi before the others returned, she would separate herself from the herd and climb up upon Shri Giriraj.

There she would place her udders over the divine face of Shrinathji and let milk flow. That milk He Himself would drink. Then in the morning, at Brahma muhurta, milk would again flow and come upon the divine face. In this manner, for six months, He Himself drank the milk in this way, but no Vraj resident came to know of it.

Then one day, Manikchand and Sadu Pandey noticed that the cow was giving only a little milk, so they followed behind her. They then saw this entire divine and wondrous event, and offered full dandvat pranam.

Command to Sadu Pandey

Sadu Pandey received direct darshan of Shriji, and Shri Govardhannathji Himself gave this command: “I dwell here in Shri Govardhan mountain. My name is Devdaman.

After My divine pastimes, Indradaman, Devdaman, and Nagdaman — these three are all My names.

For seven days I stopped the rain of Indra. Then Indra, having become humbled and freed from pride through his offense, fell at My feet. Then I granted him fearlessness and removed the arrogance of Indra. Therefore, my name is Indradaman.

And I subdued the serpent Kaliya; therefore My name is Nagdaman. And ‘nag’ also means elephant. Therefore I subdued Kuvalayapeed. Also, I subdued the elephant-like pride in the minds of devotees and brought it under My control, placing My hand upon My waist. Therefore, my name is Nagdaman. Thus, on the soles of my feet there is the mark of the elephant goad, because without a goad an elephant cannot be subdued.

My name is Devdaman for this reason: I subdued all the gods. In the incarnation of Shri Krishna, among all the guardians of the worlds, Indra, Kuber, Chandra, Vayu, Varun, Mrityu, Yam, Agni, Brahma, Shiv, and Kam are chief among the gods. Therefore I subdued these deities, and so my name is Devdaman.

I instructed Indra by lifting Shri Govardhan, and again by taking away the Parijat tree. I subdued Shankhachud, handed over the treasure to Kuber, and instructed him, saying, ‘Protect the treasure carefully.’ I subdued Shiv in the Usha episode. I subdued Brahma in the calf-stealing pastime by assuming many forms. I subdued Varun and delivered Shri Nandarayji. I subdued Death and gave the six sons back to Shri Devakiji. I subdued Yam and brought back the guru’s son. I subdued Vayu together with Indra when I lifted Shri Govardhan. At that time many kinds of violent winds and rains came, but by stopping them all, I protected the whole of Vraj. I subdued Chandra by manifesting the moon-like mind. I subdued Kamdev by performing the pastime of the Rasa festival. In this way I subdued all these deities; therefore My name is Devdaman.”

In this manner, Shri Nathji Himself directly commanded Sadu Pandey: “The milk of your cow is offered to Me daily. Therefore today, milk this very cow and bring it to me to drink both times.” Then Sadu Pandey offered a full prostrated dandvat pranam and said, “Certainly.”

Sadu Pandey Tells the News

Having spoken thus, Sadu Pandey came down to Anyor. Before his wife Bhavani and his daughter Naro, he narrated the entire account in full detail. And he said to them:

“You two should go both times each day and give milk to Shri Govardhannathji to drink.”

From that day onward, every day Naro and Bhavani would take milk, go up upon Shri Giriraj, offer the milk for Shri Nathji to drink, and then return.

Cow Sent to Sadu Pandey

While this continued, after some time that cow became dry and stopped giving milk. Then Sadu Pandey went to offer the milk of another cow. At that time Shri Nathji gave this command:

“I drink the milk of the cow that belongs to the lineage of the cows of Shri Nandarayji. That cow has become dry, but another such cow is in this Vraj. Tomorrow it will come to your cowshed.

Until the first cow calves again, milk this cow and bring its milk daily for Me to drink.”

Dharmdas Ordered to Bring a Cow

And in the village of Jamanavata there was a Vraj resident named Dharmdas. He was a great devotee of Bhagavan. He was the uncle of Kumbhandas and a disciple of Chaturanaga. He had two hundred to four hundred cows.

Among them was one cow from the lineage of the cows of Shri Nandarayji. That cow separated herself from the herd, poured milk upon the divine face of Shri Nathji, and remained seated there without returning home.

Then Dharmdas became worried and set out to search for her, taking Kumbhandas with him. At that time Kumbhandas was about ten years old. Searching on Shri Giriraj, they found the cow seated near Shri Nathji. They tried many ways to take her home, but she would not move.

Then Shri Nathji directly commanded:

“O Dharmdas, place this cow in the cowshed of Sadu Pandey. I will drink her milk. She is a cow of a great lineage.”

And Shri Nathji directly commanded Kumbhandas:

“O Kumbhandas, come daily to play with me.”

Hearing these exceedingly sweet words, Dharmdas and Kumbhandas both fainted. After one muhurta they awoke, performed parikrama, and offered full prostrated dandvat pranam.

Then, according to Shri Nathji’s command, they placed that cow in the cowshed of Sadu Pandey and returned home. From that day onward, Kumbhandas came daily near Shri Nathji to play.

Command to Gaudiya Madhavanand

While these events continued, a Gaudiya named Madhavanand came to perform parikrama of Shri Giriraj. He stayed in a shelter at the home of Sadu Pandey. With the company of those Vraj residents, he received the darshan of Shri Nathji. Having this darshan, he became greatly pleased. He was filled with Vaishnav devotion.

In his heart he thought, “I shall beg for dry alms, grind it with my own hands, prepare food, offer bhog to Shri Nathji, and then partake of it.” After that he began this seva. He would gather forest berries and make garlands to adorn Shri Nathji. He would bring peacock plumes from the forest and decorate Shri Nathji with them.

When he prepared food and offered bhog, Shri Nathji gave this command:

“When Shri Acharyaji Himself comes and with His own hands prepares the meal and gives Me first feeding, then I shall eat. Until then I shall live only by drinking milk. And if you desire to offer bhog and perform adornment, then go and complete a pilgrimage around the earth. By that time Shri Acharyaji Himself will come, and when I am seated upon the throne, then I shall keep you in My seva. Until then, I shall remain here, playing among the Vraj residents.”

Hearing this, Madhavendra Puri waited for that time and went to circumambulate the earth.

Thus, until Vikram Samvat 1549, Shri Nathji accepted the milk and curd of the Vraj residents, and at times went with Kumbhandasji as a butter thief into the homes of the Vraj residents.

A Vraj Resident’s Vow

There was a Vraj resident in Poonchhari. He made a vow to Devdaman:

“If my son is married, then I shall offer one and a quarter maunds of

milk and one and a quarter maunds of curd to Devdaman."

Soon afterward, his son was married. Then he fulfilled the vow by offering one and a quarter maunds of milk and one and a quarter maunds of curd. When this matter became known, the vows made to Devdaman greatly increased throughout Vraj.

A Bhavanpura Resident's Vow

One day there was a Vraj resident of Bhavanpura whose cow was lost in the dense forest. A lion lived there, so he became worried. He made a vow to Shri Devdaman:

"If the lion does not kill my cow, then I shall offer the milk of this cow to Shri Devdaman for as long as she continues to give milk."

That night the lion found the cow, but could not harm her. Shriji extended His arm, caught hold of the cow's ear, and placed her in the cowshed.

In the morning, that Vraj resident saw the cow and became very pleased. He said, "This cow has been saved by Shri Devdaman." After that, he began sending milk and curd.

Later Shri Nathji said to Kumbhandasji:

"Kumbhana, My arm is aching. Press it. I caught the cow by the ear and placed her in the cowshed."

Thus, all the Vraj residents nearby Shri Giriraj, and all the cows also, had manifested from the time of Shri Krishna's incarnation, and with them He began to play.

From some He accepted milk, from some He accepted curd, and in some homes He would steal milk and curd and enjoy them.

Manifestation of the Four Vyuhas

And for the protection of Shrinathji, the manifestation of the four Vyuhas also took place on Shri Giriraj together with Him.

From Sankarshan Kund manifested Shri Sankarshandev. From Govind Kund manifested Shri Govinddevji. Upon Dan Ghati manifested Shri Danirayji. And from Shri Kund manifested Shri Haridevji.

These four deities are of the forms of Sankarshan, Vasudev, Pradyumna, and Aniruddha, and they remain with Shrinathji for His protection. Their seva is performed by Vaishnavas of another tradition.

In the center, Shri Purushottam Himself is seated. Therefore, for performing His seva, Shri Acharyaji manifested in the form of Shri Purushottam.

Only one who is himself Shri Purushottam can know the form of Shri Purushottam. Therefore, in the tenth chapter of the Shri Bhagavad Gita, Arjun speaks these words:

“O Lord, neither the gods nor the demons know Your manifestation. You alone know Yourself by Yourself, O Purushottam.”

Shriji Calls Shri Acharyaji to Reveal Seva

When, in Vikram Samvat 1549, on Phalgun Shudi 11, on Thursday, Shri Nathji gave this command to Shri Acharyaji in Jharkhand:

“I am Shri Govardhandhar and am seated in this cave. This is known to you. Until now I have been sustained only by drinking milk. Now I desire to manifest openly. The Vraj residents here have received My darshan and are thinking of bringing Me forth, but I have been waiting for you. Therefore, come here quickly for My seva. And the souls from the time of Shri Krishna’s incarnation have come here into

Vraj. Take them into refuge and make them sevaks. Then I shall perform divine play with them. My meeting will take place upon Shri Haridasvarya."

Shri Acharyaji Removes the Obstruction

Then Shri Acharyaji at once paused His earth-circummbulation in Jharkhand and came to Vraj. He first arrived at Shri Mathuraji and stayed in the house of Ujagar Chaube.

When He set out to go to Vishrant Ghat for bathing in Shri Yamunaji, Ujagar Chaube and others said, “Maharaj, for the last five days there has been great trouble at Vishrant Ghat.” Hearing this, he asked, “What trouble is there?”

They explained everything: A royal officer of the Delhi Badshah named Rustam Ali had come. The Chaubes there mocked him, so in anger he had a magical device prepared in Delhi and sent there. It was hung at the entrance of Vishrant Ghat, with Yavans stationed there. Whoever Hindu passed beneath it had his shikha cut off and a beard appear. Out of fear, bathing had stopped for two days.

Hearing this, Shri Acharyaji said: “Having come to a holy place, it is not proper to turn away from it in fear. Therefore I am going to bathe. This obstacle cannot affect me. Whoever wishes to bathe may come with Me.”

Then He went with a great crowd, bathed peacefully, and worshiped Shri Yamunaji properly. No obstacle affected anyone. But after he left, the former trouble began again. Seeing this power, Ujagar Chaube and others prayed: “Please do something so this device may be removed. All the people are distressed.”

Hearing everyone’s words, compassion arose in Him. He wrote a paper, empowered it against the yantra, and sent His sevaks Vasudevdas and Krishnadas to Delhi. He said: “You two go to the main gate on the royal road in Delhi, hang this paper there, and sit nearby. News of you will reach the emperor, and justice will be done.”

They went and did exactly so. Then whichever Yavan passed beneath it had his beard fall off and a topknot appear. This news reached Sultan Sikandar Lodi that two Hindu faqirs had come and caused this disturbance.

The Badshah summoned them and questioned them. They submitted: “O Lord of the earth, Hindus and Muslims are both your subjects. This same trouble was first caused in Mathura for seven days by your officer Rustam Ali. Seeing the people distressed, our Gurucharan sent us here so that the matter would reach Your Majesty.”

Hearing this, Sikandar Lodi immediately summoned Rustam Ali, asked the whole matter, and said: “The first fault is yours. What made you think no miracle-working faqir lived in Hindustan? Now see with your own eyes. Quickly call back your device”

After speaking thus to Rustam Ali, he then said to the two sevaks: “When the device from Mathura is brought back, then you also remove yours and quickly depart. Convey my salutations to your Guru.” In this way, the Yavan device was removed from Vishrant Ghat. After this, Shri Acharyaji departed from there and came to Giriraj.

Shri Acharyaji Seeks Shrinathji

Shri Acharyaji Mahaprabhu came from Shri Mathura with all his sevaks and arrived in Anyor, at the foothill of Shri Govardhan. He sat upon the platform before the house of Sadu Pandey. Many Vraj residents came for darshan and understood, “This is a great Mahapurush. Such radiance is not seen among ordinary men.”

Then Sadu Pandey came and humbly asked, “Swami, will you take some food?” Krishnadas Meghan replied that He accepted nothing from anyone except sevaks.

At that very time, Shri Govardhannathji called out from atop Shri Govardhan so that Shri Acharyaji might hear: “O Naro, bring milk!” Naro replied, “Today guests have come to our house.” Shrinathji said, “Guests may have come, that is good, but bring milk for Me.” Naro said, “I am bringing it now, Lal.” Then she took a vessel full of milk there.

Shri Acharyaji Mahaprabhu said, “Damala, did you hear that?” Damodardas replied, “Maharaj, I heard it, but did not understand.” Shri Acharyaji said, “The One who commanded me in Jharkhand is speaking now. Shrinathji has manifested here Himself. In the morning we shall go up.”

Meanwhile Naro returned after giving milk to Shrinathji. Seeing her, Shri Acharyaji asked, “Is there any left in this?” Naro replied, “A little remains.” Then Shri Acharyaji said, “Give it to Me.” Naro said, “Maharaj, there is much milk at home. Take as much as you wish.” Shri Acharyaji replied, “I want no other.”

Then Sadu Pandey prayed to be accepted as a sevak, and Shri Acharyaji bestowed the Name and made him a sevak. In this way, he fully accepted them. Later that night, all the sevaks, the Vraj residents, Sadu Pandey, Manikchand Pandey, and others offered dandvat pranam and sat before Shri Acharyaji Mahaprabhu.

At that time Shri Acharyaji asked: “In what manner has Shri Devdaman manifested in this mountain? Tell the account.” Sadu Pandey replied, “Maharaj, You know everything, yet You ask me?” Then Acharyaji ordered him to speak. So Sadu Pandey narrated the account of Shrinathji’s manifestation. Hearing it, the heart of Shri

Acharyaji overflowed with emotion.

Shri Acharyaji Meets Shrinathji

On the next day, Shri Acharyaji Mahaprabhu, together with all the sevaks, joyfully went up Shri Giriraj.

When they were still a little distance away, Shri Nathji Himself came forward in great delight to meet Him.

Thus, meeting one another, both became greatly pleased.

Therefore Gopaldasji has sung: “Filled with joy, He came forth — Shri Govardhan Uddharan.”

Shri Acharyaji Establishes Seva

Shrinathji commanded Shri Acharyaji Mahaprabhu: “Seat Me upon the throne and reveal the manner of My seva. Without seva, acceptance in the Pushti Marg does not occur.”

Then Shri Acharyaji Mahaprabhu had a small temple prepared, and there He seated Shrinathji upon the throne. Near Apsara Kund there was a cave where Ramdasji, a Bhagavadiya, lived. Knowing that Shri Acharyaji had come, he became a sevak.

Then Shri Acharyaji commanded Ramdasji: “You should perform the seva of Shrinathji.” Ramdasji replied: “Maharaj, I understand nothing. How shall I do seva? I have never performed seva before.” Knowing the wish of Shrinathji, Shri Acharyaji said: “Shrinathji Himself will teach you.”

Then Shri Acharyaji had a crown of peacock plumes prepared. He personally performed the seva and adornment of Shrinathji, showed Ramdasji how it should be done, and said: “Daily go to Govind Kund, bathe there, fill a vessel of water, bring it here, bathe Shrinathji, dress Him, and adorn Him just as I have done.

Let Him daily wear the gunja and peacock-plume ornaments. Whatever provisions come by Bhagavad wish, prepare them and offer bhog to Shri Thakurji. Sustain yourself from that. Milk, curd, butter, and such things are being offered by these Vraj residents.”

Afterward Shri Acharyaji instructed Sadu Pandey and the other Vraj residents: “This Shri Govardhannathji is My all-in-all. Remain devoted in His seva. If any disturbance arises, stay alert. Do whatever keeps Shrinathji pleased.” Having spoken thus, Shri Acharyaji Mahaprabhu departed again to continue the earth parikrama.

On the day when Shri Acharyaji personally cooked with His own hands and offered food, on that day Shrinathji took first grains. Until then, he had accepted only milk and curd. After that, he began accepting meals sent from the homes of the Vraj residents.

Patho Gujari of Ganthyoli

A Gujari named Patho of Ganthyoli was carrying a meal for her son. From it, Shrinathji forcefully snatched two rotis and ate them.

Khemo Gujari of Govardhan

In the same way, a Gujari named Khemo of Govardhan was going to sell curd. At Dan Ghati, Shri Devdaman met her and asked for curd as toll. She gave it.

Then He commanded: “We shall plunder and eat the curd, otherwise daily bring one meal of two rotis and curd-rice.”

So whenever she went to sell curd, she would first carry one meal with her. He Himself would eat it. And on any day when she did not bring it, that day her curd would be plundered and eaten.

Gopal Gwal of Ading

There was a Vraj resident of Ading named Gopal Gwal. In the forest of Ading he received the darshan of Shri Devdaman.

Shrinathji commanded him: “You bring me milk and roti.”

Then he milked a cow there in the forest itself and offered the milk. He had brought a coarse bread for himself to eat, and that also he gave. Shrinathji Himself accepted it.

He then commanded Gopal Gwal: “You should come daily for my darshan.”

Gopal Gwal became deeply attached to the divine form. He came daily for the darshan of the adornment. At that time he became so absorbed that he had no awareness even to untie his waistband, so he arranged for another man to loosen it for him. Whenever he offered dandvat pranam, his throat became choked with emotion and streams of tears of love flowed, soaking all his garment. Then two men would hold him and bring him down, and only then would he descend from Shri Giriraj.

Brahmin Boy of Agra

There was a Brahmin's son in Agra. Shri Devdaman gave him darshan in a dream and commanded: "I am the Thakur of Vraj. Come to Shri Giriraj and take my darshan."

The next morning the Brahmin boy insisted greatly: "Take me for darshan of the Thakurji of Vraj."

Then his father showed him the various Thakurs of Vraj, but the boy's heart found no peace. At last he was taken for the darshan of Shrinathji.

Then the boy said: "This is the very Thakurji who gave me darshan."

Shrinathji then took hold of his arm and established him bodily within His own circle of gopas. His father, after seeing this, became greatly pleased. He was a Vaishnav of the Madhva sampradaya. He understood that what belonged there had gone there. With peace in his heart, he returned home and made no further insistence. After that, the Brahmin became a great Vaishnav. His account is recorded in the Bhaktamal. His name was Premnidhi Mishra. In this way Shri Thakurji performed many divine acts and wondrous pastimes with the Vraj residents.

Mandaliya Pandey of Sankhitra

In Sankhitra there was a man named Mandaliya Pandey. On the very day his son's bride came into the house, his buffalo was lost.

Then he said: "This daughter-in-law has brought bad fortune in her feet. As soon as she came, the buffalo was lost. Who knows what else she will cause later?"

These words deeply hurt the young bride. Then she made a vow to Devdaman: "If Devdaman causes our buffalo to be found, I shall offer You ten seers of butter."

As soon as she made the vow, the buffalo was found. Then everyone in the household became pleased. The work of churning was given to the bride. Five to seven seers of butter were produced daily. From this she secretly saved half a seer each day.

When ten seers of butter had been gathered, she mixed it into the churned butter and prayed to Shri Devdaman: "Please come and take Your butter, so that my coming and going before the household may not be exposed."

Knowing her devotion, Shri Devdaman Himself came. He took the pot of butter from her house and returned to Shri Giriraj. He ate the butter, fed all His circle of sakhās, gave some to the monkeys, smeared Kumbhandas's mouth with it, and scattered the rest upon Shri Giriraj.

That day was Janmashtami, so He Himself celebrated the festival in a loving mood. And Kumbhandas sang this pada: Raga Sorath — "The courtyard became an ocean of curd," etc.

Chaturanaga, the Devotee of Tod Forest

There was a Bhagavad devotee named Chaturanaga. He performed austerities in the dense forest of Tod and never came up to Shri Giriraj. To give him darshan, Shrinathji mounted a buffalo and went to the Tod forest. Shyamdasji, Sadu Pandey, and many others were

with Him.

That great soul, upon receiving darshan, celebrated greatly. He gathered kakoda from the forest, prepared its greens, made sweet semolina, and offered bhog to Shrinathji.

While accepting it, Shrinathji commanded: “Kumbhandas, sing some kirtan.” Then Kumbhandas sang this kirtan:

Bhavati Tohi Todko Ghano

(राग सारंग | Rāga Sārang)

भाव त तो ह टोडको घनो ।। कांटा लगे गोखरू टूटे फाव्यो है सब तन्योः॥।१॥ संह कहा लोखटीको डर यह कहा वानक

बन्यो ।। कुंभनदास तुम गोवद्धनकर वह कोन राडडेडनीको जन्यौ ॥ २॥

You seem greatly pleased with this breaking and hardship. Thorns pierce, the thorny

burrs break, and the whole body has been struck by pain. ॥१॥

Why should a lion fear a little fox? What kind of forest-creature has this become?

Kumbhandas says: O lifter of Govardhan, from what quarrelsome woman was such a one

born? ॥२॥

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In Vikram Samvat 1552, on Aavan Shudi 13, Wednesday, after fulfilling the desire of Chaturanaga, Shrinathji returned to Shri Giriraj. In this way, He continued performing many kinds of divine play with all the Vraj residents.

Command to Build Temple

And on Samvat 1556, on the day of Chaitra Sudi 2, Shrinathji gave an order in the dream of Purnamal Kshetri, saying: You come to Braj and have a large temple of Mine built there.

Purnamal came to Braj

After collecting wealth, Purnamal set out and arrived in Braj at Shri Govardhan. On coming there, he asked, “Where does Shri Devdaman Thakur, of whom I have heard, reside here?” Then a Braj resident told him.

He had darshan of Shri Govardhannathji and became greatly pleased. After that he went to Shri Acharyaji, offered full prostrated obeisance, and submitted: “Maharaj! It appears to be the wish of Shri Govardhannathji that a large temple be built. In my dream, this command was given to me, so I have gathered wealth and brought it.”

Then Shri Acharyaji Mahaprabhu said from his holy mouth, “Yes, quickly have the temple built. And ask Shri Giriraj—if a temple is built upon you, and if stones are fixed into you, what is your command regarding that?”

Then Shri Giriraj gave the command: “Shrinathji is seated in my heart. No hardship of fixing stones into me will occur to me. You may happily complete the temple.”

Hiramani’s Dream and Temple Prophecy

Then there was a wealthy man named Hiramani, a resident of Agra. Shrinathji gave him a command in a dream: “Come and build My temple.” Then he came to Shri Govardhan and sought permission from Shri Acharyaji Mahaprabhu, saying, “Shrinathji has commanded me. If you permit, the temple may be completed and the foundation laid.”

Then Shri Acharyaji said from his holy mouth, “Draw the design of the temple on paper and bring it.” So he brought the likeness of the whole temple drawn on a large paper. Shri Acharyaji looked at it and saw a spire, then ordered, “Bring another drawing.” He brought a second drawing. In that too a spire was seen. Again he ordered, “Bring a third drawing.”

Then he brought a third drawing. In that also a spire was seen. Seeing this, Shri Acharyaji Mahaprabhu said to Damodardas: “Shrinathji’s wish is for a temple with a spire. Therefore for some time he will reside in this temple. Afterwards there will be disturbance from the Yavanas. Then Shrinathji will go to another land and reside there for some time. Later He will again return to Braj. Then on the eastern side a temple will be built upon the earth.”

“Shri Giriraj has three peaks: Adi Shikhar, Brahma Shikhar, and Dev Shikhar. In Shri Krishna’s first manifestation, play was done upon Adi Shikhar. In the middle, play is now being done upon Dev Shikhar. At the end of these pastimes, play will be done upon Brahma Shikhar.”

“Adi Shikhar and Dev Shikhar are hidden within the earth. Brahma Shikhar gives visible darshan. He Himself is Shri Govardhannathji. Therefore Shri Govardhannathji always performs his play upon Shri Govardhan.”

New Temple Built

After giving such command, in Samvat 1556, on Vaishakh Shukla 3, on Sunday, under Rohini Nakshatra, the foundation of Shrinathji's new temple was laid.

Purnamal had a little more than one lakh coins. One lakh coins were spent on the temple, and what remained he took with him to the south. From there he brought jewels and sold them, by which three lakh coins were obtained. With those coins, after twenty years, he returned and had the temple fully completed.

Until then, the temple remained half-built. During that time, Shriji resided in a small temple there. His desire was to perform pastimes among the Braj residents, so the completion was delayed for twenty years. Until then, Ramdas Chauhan Rajput performed seva.

And from Samvat 1545 beginning until Samvat 1576, in this way many divine pastimes were performed.

Consecration of the New Temple

When the great temple was fully completed, at that same time Shri Acharyaji Mahaprabhu arrived in Braj after touring the earth. Shri Acharyaji Mahaprabhu seated Shrinathji there in Samvat 1576, on Vaishakh Shukla 3, the day of Akshaya Tritiya.

That day Purnamal had darshan of Shri Govardhannathji and became greatly pleased. He considered himself most fortunate, saying, “Blessed is Shri Govardhannathji, who by His grace has shown me this joy.” At that time Shri Acharyaji Mahaprabhu became very pleased with Purnamal and said, “Ask for something. I am greatly pleased with you.”

Then Purnamal prayed, “Maharaj! I wish to offer the finest fragrant perfume with my own hands to Shri Govardhannathji’s holy body.” Shri Acharyaji Mahaprabhu granted permission, saying, “Do not keep any wish in your heart today. Freely offer whatever desire you have.”

Then Purnamal became very joyful. He prepared the finest attar and fragrant paste in bowls and offered it to Shri Govardhannathji, applying it to His holy form with deep love and affection, considering himself supremely blessed. Afterwards, Shri Acharyaji Mahaprabhu adorned Shri Govardhannathji with ornaments and all decorations. That day indescribable joy arose, and the festival was very grand.

Then Purnamal, being greatly pleased, served Shri Acharyaji Mahaprabhu in an excellent manner. Shri Acharyaji became very pleased and gave Purnamal the blessed upper cloth from His own body. Then Purnamal offered full prostrated obeisance, took permission, and returned to his homeland of Ambala.

Arrangement of Shriji’s Seva

After that, Shri Acharyaji Mahaprabhu called all the Pandes and said, “The temple of Shri Govardhannathji has now been splendidly completed. For such a temple many sevaks are needed. You are Brahmins, and according to scriptural maryada, it is proper that Bhagavad-seva be done by Brahmins.”

Then the Pandes said, “Maharaj, people of our community do not understand proper conduct and discipline. Those who do understand

seva should be kept. Therefore, if Brahmin Vaishnavas who are sevaks of Shri Krishna Chaitanya are appointed, that would be proper."

Then Shri Acharyaji appointed the Bengali Brahmins who were in Shrinathji's seva and taught them the method of seva. Madhavendra Puri had made them trained, and Shri Acharyaji placed their disciples in the seva.

Krishnadasji was given the service of management. Kumbhandas was given the service of kirtan. Shri Acharyaji Mahaprabhu also fixed the daily allowance, saying, "This much preparation shall be offered daily to Shriji. This much provision Sadu Pande shall supply. If more comes, then use more."

"And by this mahaprasad maintain yourselves. Never miss the proper time of Shri Govardhannathji's seva. Whatever comes by Bhagavan's wish may be accepted, but there should never be any shortage for Shri Govardhannathji. Deliver everything at the proper times." Having given these commands from His holy mouth, Shri Acharyaji Mahaprabhu departed on His pilgrimage around the earth.

Shri Acharyaji Sells His Gold for Shriji's Cow

Before Shri Acharyaji Mahaprabhu departed on His pilgrimage around the earth, one day Shri Govardhannathji said to Shri Acharyaji, "Bring Me a cow." Then Shri Acharyaji Mahaprabhu replied, "Yes, it shall be done." At once Shri Acharyaji Mahaprabhu said to Sahu Pande, "Shri Govardhannathji desires to have a cow. I have this gold ornament. Sell it, and with whatever price comes, bring a cow."

Then Sahu Pande submitted, "Maharaj, there is so much cattle in the house. Which are not Yours? These cows and buffaloes are all Yours. What remains of ours? Therefore, please order how many cows I should bring." Then Shri Acharyaji Mahaprabhu said, "What you give of your own wish, I do not ask for that. Shri Govardhannathji has personally commanded me, so by this gold bring a cow."

Then Sahu Pande sold the gold and brought a cow. He placed it before Shrinathji. Seeing it, Shrinathji became greatly pleased. Afterwards the Braj residents heard that Shri Govardhannathji was very fond of cows. So some brought four cows, some two, some one, and all offered

them to Shrinathji. In this way thousands of cows were offered. Then Shri Acharyaji Mahaprabhu gave Shri Nathji the name Gopal. Thus Bhagavadiya Chhitswami sang this pad.

(राग पूव | Rāga Purvī)

आगे गाय पाछें गाय इत गाय उत गाय, गो वंद को गायन में बसबोइ भावे। गायन के संग धावें, गायन में सचु पावें,

गायन की खुर रज अंग लपटावे॥

गायन सो ब्रज छायो, बैकुंठ बसरायो, गायन के हेत ग र कर ले उठावे। 'छीतस्वामी' ग रधारी, वट्ठलेश वपुधारी,

ग्वा रया को भेष धरें गायन में आवे॥

Cows are before, cows are behind, cows are here and cows are there. Govind loves only to dwell among the cows. He runs along with the cows, and in the cows he finds true joy. He

covers his body with the dust from the hooves of the cows.

By the cows, Braj is made beautiful, and Vaikunth is forgotten. For the sake of the cows,

he lifted the mountain upon his hand. Says Chhitaswami, the lifter of Govardhan,

bearing the form of Vitthalesh, He takes the dress of a cowherd boy and comes among

the cows.

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Shriji’s Arrival at Govind Kund

One day, Chatura Naga came up to Govind Kund and prepared roti and badi sabzi, and offered bhog to Shri Nathji. At that same time, Madhavendra Puri had offered Rajbhog to Shriji on the mountain. Leaving that there, Shri Nathji came up to Govind Kund to the place of Chatura Naga. But the food items were only a little, so he was not

satisfied. He gave the command to Madhavendra Puri, “I am hungry; prepare Rajbhog again.” Then Rajbhog was prepared again.

Shriji Commands the Bengalis

Madhavendra Puri would daily dress Shriji in a short dhoti and waistcloth, and on festival days he would adorn him with a turban. Daily he also offered sandalwood. But this did not please Shriji, although Shri Acharyaji Mahaprabhu had kept them there, therefore he did not give any command for some time. In this way, for fourteen years the Bengalis performed seva. Once, they seated near Shriji the form of a goddess named Vrinda. This was displeasing to Shriji. Then he gave the order to Avadhut Das, “Tell Krishnadas that these Bengalis are stealing My property and taking it away. Remove the Bengalis.”

Shri Acharyaji’s Return to His Divine Abode

Thereafter, in Vikram Samvat 1587, on Ashadh Shudi 3, at midday, Shri Acharyaji Mahaprabhu went at Shri Kashi to Hanuman Ghat, entered the midstream of Shri Ganga Ji, sat in padmasana, and departed to His divine abode.

Shri Gopinathji Ascends the Seat

Thereafter, Shri Gopinathji, the first son of Shri Acharyaji Mahaprabhu, ascended the seat and performed Shri Ji's seva for three years. During that time, the Bengalis remained in service, and Shri Gopinathji had vessels and ornaments worth one lakh rupees made for Shriji.

Madhavendra Puri and Kheer

On the way, Madhavendra Puri had darshan of Shri Gopinathji. After darshan, he went to a dharmashala and rested. In his mind he thought that many bowls of kheer were offered to Shri Gopinathji, but such kheer had never been offered by him to Shriji, and he felt regret.

At that time, during the shayan bhog, many bowls of kheer were brought. From them, Shri Gopinathji secretly hid one bowl beneath the throne. When the bhog was finished, one bowl was missing, and the priests began arguing.

Then Shri Gopinathji gave the command, “No one has stolen it. I myself have taken it. It is beneath the throne. Let one priest take it to Madhavendra Puri, who has come for Shri Nathji.”

One priest took it and called throughout the village, “Is there any Madhavendra Puri here? One who has come for Shri Nathji?” Hearing this, Madhavendra Puri replied, “I am Madhavendra Puri.”

The priest gave him the bowl of kheer and said, “Shri Gopinathji has sent you this prasad.” Madhavendra Puri became greatly pleased. From that day, Shri Gopinathji became famous as Kheer Chora Gopinath.

Shri Purushottamji Enters the Divine Abode

Shri Purushottamji, son of Shri Gopinathji, came into the cave of Shri Giriraj. Shriji held him with his own hands and accepted him bodily into the divine lila.

Shri Gopinathji Enters the Divine

Abode

Because of separation from his son, Shri Gopinathji became greatly sorrowful. Then he went to Shri Jagannath Dev. There he merged into the form of Shri Baldevji, became absorbed, and attained his former divine form.

Shri Gusainji Ascends the Seat

Shri Acharyaji Mahaprabhu had two sons. The first was Shri Gopinathji, who became one with Shri Jagannath Dev, and the second son was Shri Gusainji, that is Shri Vitthalnathji, who received authority. Then, knowing Shriji's wish, he removed the Bengalis and placed Gurjar Brahmins in seva. He appointed Ramdas as chief and engaged all the Brahmins in seva.

Madhavendra Puri Goes South

Shriji commanded Madhavendra Puri, “Bring true Malaya sandalwood and offer it to Me, for I desire to be anointed with sandalwood.” Hearing this command, Madhavendra Puri set out toward the south to obtain the sandalwood.

Madhavendra Puri and Telinga King

From there, Madhavendra Puri went south. In the land of Telinga, the king was his disciple, so he went to his house. The king respectfully asked, “Maharaj, in which direction are you going?” Madhavendra Puri replied, “Shrinathji has commanded me to bring true Malaya sandalwood for His cooling relief.”

The king said, “In my house are two logs of Malaya sandalwood. If even a small amount is mixed into oil, it becomes cooling. Please take these and offer them to Shriji, and grant me darshan of Shrinathji. I will come with you.” Madhavendra Puri instructed him, “Give your kingdom to your son and come alone. Then you shall have darshan of Shrinathji.”

The king did so. Madhavendra Puri carried one load of sandalwood, and the king carried the other on his head. Thus guru and disciple both set out for darshan of Shrinathji.

Madhavendra Puri Serves Gopalji

From there he came to Tirupati, bathed in the Pushkarini River, and sat in a garden remembering Shrinathji. Shrinathji knew that Madhavendra Puri was bringing Malaya sandalwood for Him, so He gave him darshan there in that garden.

Shrinathji said, “You wish to apply sandalwood to Me, but here it is a cool season.” Madhavendra Puri ground the sandalwood and offered it, along with coconut and bananas as bhog, which Shrinathji accepted.

Then Shrinathji commanded, “Near Braj is Himachal, so sandalwood is not always needed there. But in the south it is always warm. On Mount Malaya is one of My seats. Stay there always, offer Me sandalwood daily, and take your disciple king with you to spread devotion. There My form resides, known as Shri Him Gopalji.”

After giving this command, Shrinathji disappeared and returned to Shri Giriraj. Madhavendra Puri obeyed and remained in the constant seva of Shri Him Gopalji until he departed this world.

Shri Gusainji Grieves

Six months after Madhavendra Puri's departure from this world, Shri Gusainji heard the news and felt great sorrow. He said, "Madhavendra Puri was bringing sandalwood and passed away on the road. Where shall we find such a sevak marked by such love?"

He praised Madhavendra Puri as one who had mastered all scriptures and accepted the essence of the path of seva, and upon whom Shrinathji had great grace. Shri Gusainji remained deeply saddened. Then Shrinathji consoled him and revealed the full account. Hearing this, Shri Gusainji became pleased.

Life of Madhavendra Puri

Madhavendra Puri was a Brahmin from the land of Telinga. In the Madhva lineage, his disciple was Krishna Chaitanya, and he instructed him to uplift Gaud Desh. Therefore, the Gaudiyas became his disciples and sevaks.

Earlier, Madhavendra Puri had accepted sannyas and lived in Kashi. When Shri Lakshman Bhattji performed the sacred-thread ceremony of Shri Acharyaji Mahaprabhu in Kashi, he requested Madhavendra Puri to teach the boy. In four months, Shri Acharyaji Mahaprabhu studied the four Vedas and six shastras.

At that time, Madhavendra Puri was told to ask for guru dakshina. Then he beheld Shri Acharyaji Mahaprabhu as the visible form of Parabrahman. He prayed, “You will manifest Shrinathji. By Your grace I see your divine deeds. May I receive even a little seva there as my dakshina.”

Shri Acharyaji Mahaprabhu replied, “When I go to Braj and seat Shrinathji on the throne, then come to Braj. We shall entrust Shrinathji’s seva to you. As long as Shriji desires, you will perform that seva.”

Later, when Shri Acharyaji Mahaprabhu manifested Shrinathji and established Him, Madhavendra Puri came to Braj and was given the seva. By Shri Acharyaji Mahaprabhu’s boon, Shrinathji had seva performed by Madhavendra Puri for fourteen years, and also through his connection by those Bengalis.

But he was not found fit for the right of the highest rasa-seva. Therefore Shrinathji commanded him, “Remember My name, and your deliverance will come. My seva will be performed by Shri Gusainji.”

Description of the Ashta-Sakhas

When Shri Govardhannathji was seated upon Shri Giriraj, Shri Gusainji began the seva. When Shri Govardhannathji manifested, the

eight sakhas also manifested on earth in the form of the Ashtachhap poets and sang the lilas.

Their names as sakhas were: Krishna, Tok, Rishabh, Subal, Arjun, Vishal, Bhoj, and Shridama.

Their forms as Ashtachhap were known as: Surdas was Krishna, Paramanand was Tok, Krishnadas was Rishabh, Chhit Swami was Subal, Kumbhandas was Arjun, Chaturbhujdas was Vishal, Vishnudas was Bhoj, and Govind Swami was Shridama.

These eight Ashtachhap were the eight sakhas. By singing the Lord's virtues, His own people become fulfilled. During the manifest time of Shri Gusainji, Shrinathji performed many divine pastimes in Braj.

Story of a Nagar Brahmin of Kashi

There was a Nagar Brahmin of Kashi who followed the Smarta path. His marriage took place in Vadnagar. Once, while traveling to Kashi with his wife, they came to Mathura. His wife was a sevika of Shri Gusainji.

She said, "Upon Shri Govardhan mountain, Shrinathji resides. He is the deity of our family. Let us go for His darshan." Though the Brahmin was not a sevak, by divine will he agreed and went for darshan.

At that time, the wife prayed to Shrinathji, "Maharaj, my hand was given in marriage by Shri Gusainji's order. Free this sevakni from worldly bondage and keep me near You."

Hearing this prayer, Shrinathji took her by His own hand and accepted her bodily into the eternal lila. She then fell dead there. The agitated Nagar Brahmin declared to end his life.

Shri Gusainji then showed him the divine lila. When he saw his wife among the gopis, all his doubts were removed. Then he became a sevak of Shri Gusainji and attained the eternal lila.

Later he was born in Gathyoli and became famous as Shyam Pakhavaji. He had a daughter named Lalita, who played the veena beautifully, while Shyam played the mridang wonderfully.

Once, to hear them perform, Shrinathji remained awake through four watches of the night. At dawn, when the conch sounded, He returned to His temple. Seeing His red eyes, Shri Gusainji asked, “Baba, where were You awake all night?”

Shrinathji replied, “Today in Gathyoli, Lalita played the veena and Shyam played the mridang. Great joy arose there.”

Hearing this, Shri Gusainji called Shyam Pakhavaji and Lalita, listened to them, and engaged them in Shri Ji’s seva. Wherever Shrinathji performed His pastimes, the Ashtachhap singers, Lalita, and Shyam would also perform there.

Braj Residents Offer Cows to Shriji

When all the Braj residents heard that Shri Devdaman dearly loved cows, they all decided that whoever owned cows should offer one or two each as a gift. From the twenty-four villages around Shri Giriraj, all the Braj residents together offered cows in this way. It was also decided that in the twenty villages, when a cow gave birth for the first time, its female calf would be offered to Shri Devdaman. Thus countless cows were gifted to Shri Ji. Thereafter, He accepted the milk, curd, butter, and buttermilk from the cows of every household.

Shri Gusainji Fixed the Expenses

Later, Shri Gusainji fixed the expenses for Shrinathji. All laddus, food preparations, and other offerings were arranged within one lakh rupees yearly. Shri Gusainji also established the various festivals. Daily, one basket from the homes of the Braj residents came for Rajbhog, and He accepted milk and curd from the cows of every household.

Braj Residents' Basket

One day, while taking prasad after Rajbhog arati, a sevak saw a piece of roti in the basket sent by the Braj residents. He informed Shri Gusainji. Then Shri Gusainji again prepared Rajbhog himself and stopped the Braj residents' basket. Instead, one basket from the milk-house was arranged daily for Rajbhog.

The next day, when Rajbhog was offered, Shrinathji commanded Ramdas Bhitariya, "Bring one basket from the Braj residents here. Be careful to inspect it, but include it in Rajbhog." Hearing this request through Ramdasji, Shri Gusainji again included the Braj residents' basket in Rajbhog. Then Shrinathji accepted the offering.

Shri Gusainji Built Cow Pens

Shri Gusainji had large cow pens built for the cows on the road near Gulal Kund, where all the cows stayed. He appointed four boys in the cows' seva: Krishnadas, son of Kumbhandas; Gopinathdas; Gopal Bal; and Ganga Bal. Each day, when the cows were taken out to graze, all the boys went along with Shri Ji.

Shriji Brings Laddus

One day, Shri Ji was playing beneath the shade of the water shelter with all the cowherd boys. Gopinathdas said, “Now Shri Gusainji offers You laddus, so bring some for us too.” Shrinathji replied, “I will bring them tomorrow.”

The next day, Shriji secretly brought eight laddus from Gopivallabh. In the forest, He distributed one each among the boys and gave two laddus to Gopinathdas. Gopinathdas ate one and tied up the other to save it.

When they returned home in the evening, the boys were speaking before Shri Gusainji. At that time, the attendants were discussing that eight laddus were missing. Then Gopinathdas opened and showed his laddu, saying, “Maharaj, is this not one of them?” Shri Gusainji and all present said that it was one of the eight.

Gopinathdas said, “Shri Devdaman brought eight laddus today, distributed one each to everyone, and gave me two.”

Shri Gusainji took a small piece from that laddu and distributed tiny portions to all the Vaishnavas. Then he ordered, “Give two laddus daily to Gopinathdas Bal. This is Shriji’s breakfast gift to him.” In this way, rewards were fixed for all sevaks according to their seva.

Shriji Gives Laddus to the Watchman

In the foothills of Shri Giriraj, there was a rice field belonging to Shriji. Two boys guarded it. One day, one boy went to eat his meal. Hunger came upon the other, so he folded his hands toward Shrinathji’s flag and called out, “Brother Shri Devdaman, I am guarding Your rice field and keeping watch. Please send me something to eat.”

Hearing this, the greatly compassionate Shriji brought two laddus from the store and gave them to him. Later, when two laddus were found missing, discussion arose. Then Shrinathji declared, “I gave

them to the watchman of the rice field."

After this, Shri Gusainji called that boy and placed him in seva. His name became Harji Gwal, and a pond became famous by the name Harji ki Pokhar, where the cows daily drank water.

Shriji Eats Curd from a Gujari

The basket of curd from the Braj residents used to come daily for Rajbhog, but one day it arrived late. Since Rajbhog had already been completed, that basket was not offered. At midday, after the doors were closed, Shrinathji said, "Today I have not eaten the curd of the Braj residents."

He then took a golden bowl from the temple and went to the house of a Gujari named Shobha in Baroli. He said, "Give me curd." She had set fine curd, and gave it to Him. Shrinathji ate as much as He wished from the golden bowl, then left the bowl there and went to Shyam Ghat.

There He drank water, met Gopinathdas Gwal, Kumbhandas, Govindswami, and the others, saw the cows grazing, and played hide-and-seek with the cowherd boys. When the conch sounded, He returned to His temple, and all the cows came back to the pens.

When the sevaks did not find the golden bowl in the temple, much discussion arose. Just then, Shobha Gujari of Baroli came carrying the bowl and gave it to Shri Gusainji. She said, "Maharaj, Shri Devdaman came to our house to eat curd and left it there, so I have brought it."

Hearing this, Shri Gusainji felt deep regret within himself: "I did not offer the curd of the Braj residents, yet how could Shrinathji remain without eating it? He Himself went there and ate." From that day onward, the curd basket was called for early and included in Rajbhog.

Shriji Eats Curd-Rice from a Silver Bowl

One day, Shrinathji was standing on the road to Shri Govind Kund. There a Braj woman was carrying curd-rice for her son's meal. Shriji asked for curd-rice. She said, "Bring a vessel." So a silver bowl was brought from the temple, and she served the curd-rice into it.

Shrinathji returned to His temple and during Anosar ate it, leaving the bowl there. After Utthapan, when the attendants entered the inner temple, they saw the silver bowl lying there. They asked the vessel-cleaners, who replied, "We washed everything today; we know nothing of this."

Then Shrinathji informed Shri Gusainji, "A Gujari from Labdo village gave me curd-rice. I ate it. Have the bowl cleaned." Shri Gusainji thought, "It is now the hot season, so curd-rice is dear to Him." From that day, he began offering curd-rice daily in Rajbhog. Thus, according to Shriji's wishes, offerings were arranged for every season and proper time.

Shriji Eats Midday Meal at Shyam Dhak

One day, Shriji told Gopaldas, "I am at Apsara Kund. Go tell Shri Gusainji to bring curd-rice for my midday meal. I am beneath Shyam Dhak. Bring it quickly, for I am hungry."

Gopaldas went and delivered the message. Hearing this, Shri Gusainji at once prepared the meal in purity and came to Shyam Dhak. There, Shriji ate the meal together with Shri Baldevji and all the sakha companions. Experiencing this divine lila, Shri Gusainji then returned to his seat.

Shriji Visits Shri Gusainji's House in Mathura

Once, Shri Gusainji had gone to Gujarat. Shrinathji expressed the wish

to Shri Giridharji, “I will go to Mathura to see your home.” Understanding this desire, Shri Giridharji prepared a chariot, yoked strong bulls to it, and placed it near Dandoti Shila. Shri Govardhannathji mounted Shri Giridharji’s shoulder and from Dandoti Shila was seated in the chariot.

Shri Giridharji drove the chariot and brought Him to Mathura, to Shri Gusainji’s house at Satghara. There He was seated upon the throne on Thursday, Phalgun Vadi 7, Samvat 1623. This festival became famous and honored in all seven houses.

On the day Shrinathji came to Shri Gusainji’s house, Shri Giridharji offered everything in complete surrender. Wearing only one cloth, he stood outside. The daughters-in-law and daughters also stood wearing only one sari each.

Wealth, ornaments, priceless garments, vessels, chariots, horses, and all possessions were offered. But Kamalabetaji kept back one nose-ring and offered everything else. Then Shrinathji commanded, “Bring My nose-ring.” This is understood as the sign of complete acceptance.

Shriji Plays Holi

Then Shri Giridharji and all the others played Holi with Shrinathji. After that, Shriji commanded all the daughters-in-law and daughters, “You also play Holi with Me.”

Then each one, one by one, played Holi with Shrinathji. Their bodies were drenched with colored powder and dye, enchanting adornment was made, and indescribable joy arose everywhere. During the Phagua celebration, the flute was brought forth and played, delighting every heart.

Shriji Returns to Shri Giriraj

When all this news reached Shri Gusainji, he returned home. Knowing that Shri Gusainji had come back, Shriji told Shri Giridharji, “If Shri Gusainji does not see Me on Shri Giriraj, he will feel great sorrow. Therefore take Me back to Shri Giriraj today itself.”

After accepting Gopivallabh, Shriji mounted the chariot. He instructed Shri Giridharji, “Drive quickly. Today I shall take both Rajbhog and Sen Bhog together at Shri Giriraj.”

With four ghadis of daylight remaining, He arrived at Shri Giriraj. Descending from the chariot at Dandoti Shila, He mounted Shri Giridharji’s shoulder and entered His own temple. There He leapt and seated Himself upon the step-throne.

This lila was most wondrous and beyond ordinary understanding. That day was Nrisimha Chaturdashi, and the whole festival was celebrated upon Shri Giriraj. Both Rajbhog and Sen Bhog were offered together there. Therefore, on Nrisimha Chaturdashi, Rajbhog and Sen Bhog are still offered together.

The next day was Purnima. Shri Gusainji returned from Gujarat to Shri Giriraj. When he heard the full account, he said, “Shri Govardhannathji was seated upon Shri Giriraj by Shri Acharyaji Mahaprabhu, and by grace He gives us darshan there. This alone is my desire.”

Shri Gusainji touched Shrinathji’s cheek and asked, “Baba, for what reason did you go to Shri Mathura?” Shrinathji replied, “I had gone to see all the daughters-in-law and daughters.” Thus, speaking lovingly together, they met and became greatly delighted.

Shriji’s Garment Piece Remained on a Branch

One day, Shrinathji was playing on Shyam Dhak with Govindswami. At that time, the conch sounded in the temple, so Shriji hurried back. In His haste, a piece of His garment remained caught on a branch. During bhog darshan, Shri Gusainji noticed it and wondered

what the cause might be.

Just then, Govindswami came there and gave that garment piece to Shri Gusainji, saying, “Your child is very playful.” Shri Gusainji took the cloth piece and attached it back to the garment. Then he instructed Ramdas, “After the conch sounds, wait a little while. When Shriji returns to the temple, then open the curtain.”

Shriji Accepts a Small Form for a Small Garment

Once, Shri Gusainji had a dark-colored garment prepared, but the cloth turned out somewhat short, so the garment was made a little small. When Shri Gusainji dressed Shri Ji in that garment, Shri Ji accepted it by assuming a smaller form suited to the garment. Shri Gusainji became greatly pleased.

At that time, before Shri Giridharji and Shri Gokulnathji, a verse was joyfully spoken about this lila: By the sight of this dark little garment, He who is great beyond measure became even smaller within my heart. The compassionate One, the very life of Gokul’s people, manifested this form only by His own grace.

Shriji Played Chaupad with Rupmanjari

One day, Shrinathji went to play chaupad with Rupmanjari, who was the daughter of a cowherd. He came there and played chaupad with her for the four watches of the night, and listened to the been. She played the been very beautifully. He remained seated there for all four watches of the night.

Nanddasji was with her, and he sang praises very beautifully. Because of that, Nanddasji composed the Rupmanjari Granth, and in it he placed this chaupai:

“Rupmanjari won the heart of the beloved lady. Therefore Giridhar made her His own abode.”

Then, at dawn, He returned to His own temple. At the time of mangala, Shri Gusainji saw that Shriji’s lotus-eyes were red. Then Shri Gusainji asked, “Baba, where were you awake last night?” Then Shrinathji told the whole account: “I had gone to play chaupad with Rupmanjari.”

Then Shri Gusainji thought within himself, “For a worldly body, do not make such effort by going so far. Here, in Vraj, play chaupad happily with the devotees.” From that very day, a chaupad board was set in the temple.

Begum Bibi Taj of Emperor Akbar

There was a daughter of an Ali Khan Pathan named Bibi Taj. Her dhamar is: “Beholding Taj as she comes, the Lord sings songs of Holi.”

She was the begum of Emperor Akbar, and she was also a sevak of Shri Gusainji. Shrinathji used to play chess with her in Agra. When Shri Gusainji came to know of this, he thought within himself. From that day onward, by the command of Shri Gusainji, chess also began to be laid out in the temple.

And one day, the ruler of the land set camp in the foothills of Shri Giriraj. Then his begum Taj came for the darshan of Shriji. There Shrinathji gave her direct darshan and also bestowed grace upon her. Her intense longing increased greatly, so she ran to meet Shrinathji and said, “In this very turn I shall meet Shrinathji.”

At that time Vrindavandas the jeweler was present. His daughter used to play chess with Taj. So the daughter of Rai Vrindavandas held her back, caught her arm, and brought her down below. Then, after coming to the foothills, her worldly body was cast off, and with her divine body she attained entrance into the pastimes of Shriji.

Then everyone became fearful, thinking, “Who knows what the Emperor will say now?” But by the glory of Shrinathji, he said nothing. He only said this: “What was destined for that place has reached that place.” Saying this, he departed and went to Delhi.

In the same way, Krishnadas Adhikari also united a courtesan. And if the remaining great souls were to count such divine acts, even then their limit would not be reached.

Shriji Ordered the Upper Room to Be

Demolished

In front of the window there was once an opening that Shri Acharyaji Mahaprabhu had kept made. Through it, Shri Acharyaji Mahaprabhu used to watch the cowherd assembly.

One day, Shri Gokulnathji was performing the adornment service. From that opening, sunlight came in. It was the summer season, and the sunlight fell very harshly.

Therefore, nearby, an upper room had been built. After having it constructed, Shri Gokulnathji returned to Shri Gokul.

Then Shriji commanded Mohana Bhagi, saying, “Go and tell Shri Gokulnathji to have this upper room demolished. I cannot see the window at all.”

Hearing this, he became afraid. So he came there to Ading and said to Shri Gokulnathji, “Maharaj, though I am small, I have a great matter to say. Shrinathji has given the command that this upper room be demolished. I cannot see the window at all, He says.”

Then Shri Gokulnathji asked, “Does Shrinathji know my name?” His throat became choked with emotion, and two or four times he had those words repeated from his mouth. Then he asked, “How did Shriji give this command?”

From there itself, he personally came to Shriji. He offered the materials for Shrinathji’s meal, sought forgiveness, and had the upper room demolished. Then Shrinathji became greatly pleased.

Shri Giridharji’s Union

There was a Vaishnav sevak of Shri Giridharji named Kalyan Jyotishi. He used to sing kirtan before Shriji. One day, Shri Giridharji was offering a bidi to Shrinathji, and Kalyan Jyotishi was singing this kirtan:

“My Kanh alone is my life, O beloved lady; I hold no other meditation. He is the remover of sorrow, the giver of happiness.”

And while singing this kirtan, he thought in his mind, “When the Vaishnavs of the Ashtachhap sing kirtan before Shri Gusainji, then Shriji smiles. But now he is neither smiling nor speaking.”

He held this doubt in his mind. Shriji, knowing the thought of his heart as the indwelling knower, smiled again and again while taking the bidi, and gave this command to Shri Giridharji:

“This Vaishnav sings kirtan before Me. Show him the place of liberation.” Thus Kalyan Jyotishi received that vision. Then Shri Giridharji gave this command: “On whom did this cloud rain?” Later, knowing the reason, he gave this instruction to Shri Gokulnathji:

“Shrinathji always remains of one single essence—in the beginning, middle, and end. Before Shri Gusainji there was pure Pushti creation; therefore He conversed, spoke, and played with all. Now there is mixed Pushti creation; therefore He accepts the service of all according to their eligibility, but He converses only with the pure Pushti creation.”

While giving such instruction, Shri Giridharji then became absorbed into the lotus-mouth of Shri Mathuranathji.

How was this? When the occasion of the garland had arisen, Shri Gokulnathji protected dharma, and Shri Giridharji was performing the adornment of Shri Mathureshji, while Shri Damodarji remained near Shriji.

At that time Shri Mathureshji gave a yawn, and in that very moment Shri Giridharji became absorbed into Him. When both brothers saw this, they became sorrowful and thoughtful. Then this command came from Shrinathji: “Do not grieve. Perform the worldly rites through this body.”

Shri Damodarji on the Seat

Then Shri Damodarji sat upon the gadi and cushion. At that time, three lakh rupees belonging to Shriji's treasury had gone missing. The storekeeper had hidden them from Shri Damodarji.

Later, Shrinathji gave the command: "Know that beneath the lower part of the banyan tree, three lakh coins have been buried. The storekeeper stole and hid them there. Have them brought." Then Shri Damodarji had them brought back. Thus Shrinathji accepted and protected the divine wealth.

Katār Binding Occasion

At one time, Shri Muralidharji had the desire to bind on a dagger. For that, he sought the command of Shri Gusainji, who gave permission, saying, "I shall wear it on the day of Vijayadashami." And so it happened accordingly.

Family Dispute Was Settled

One day, Shri Damodarji's son, Shri Vitthalrayji, went to Agra. There was a dispute among the brothers and relatives, and seeing the daily disturbance, his mind became greatly troubled.

Then he prayed to Shriji. On their side the Padshah was speaking, and on my side who was there? Then Shriji Himself gave darshan, holding a red staff in His hand, and sat beside Shri Vitthalrayji.

There the matter was heard and settled. Then Shriji gave this command: "When Shri Gusainji came to Shri Giriraj, he brought all seven sons before Me and stood them there, saying to Me, 'Whomever You are pleased with, let him perform the seva.' Then I accepted the garland of Shri Giridharji. And whatever all the boys would do, the one fit to bear it was Shri Giridharji. You brought Me to your house in Shri Mathura, offered everything in surrender, and carrying the dandoti stone upon your shoulder, brought Me to your own temple. Also, while bringing the box of Shri Navneetpriyaji to Adel, Shri Gusainji placed it upon the six sons, but none could lift it. Then Shri Giridharji lifted it. Therefore the chief seva belongs to you.

There are three hundred and sixty days in the year. Of these, sixty days are the principal festival days—you should perform those. The remaining three hundred days of adornment all the sons of Shri Gusainji should perform." After giving this command, Shrinathji returned to Shri Giriraj.

Then the next day, the Padshah wrote the decree exactly according to the command of Shrinathji. Another written order was also given to Shri Vitthalrayji. Thus the whole dispute ended, and Shri Vitthalrayji returned home.

Shri Vitthalrayji's Tipara Adornment

Shri Vitthalrayji used to perform the tipara adornment of Shriji very beautifully. Shrinathji liked it greatly, and two or four times in a month He would command that the tipara adornment be done. Seeing that form, Shrinathji became very pleased.

Later, once Shri Vitthalrayji had gone to a great city. Then one of the sons of Shri Gusainji desired to perform the tipara adornment. But Shrinathji refused, saying, “When Shri Vitthalrayji returns, then the tipara adornment shall be done.” Later, when Shri Vitthalrayji returned, he performed the tipara adornment. Thus Shrinathji is partial toward His own beloved ones.

Shriji Had Shri Giridharji Play Basant

Once Shri Giridharji, the Lalji of Shri Vitthalrayji, had gone to Lahore. With sixteen days still remaining before the Dol festival, Shriji gave this command: “When you make Me play Basant, then I shall celebrate. And a Vaishnav will arrange one lakh coins—bring that quickly.”

The very next day, that offering arrived. Taking it, he came within twelve days to Shri Giriraj. Then he made Shriji play Basant, and after that celebrated the Dol festival. By this, Shriji became greatly pleased.

Thus, Shrinathji especially favored the descendants of Shri Giridharji. And from the side of Shri Gusainji, He maintains expectation for the seva of all Vallabhkul, yet the chief seva He has performed by the descendants of Tikatji.

Shri Gokulnathji Made Shri Ji Play Phag and

Basant

In the same way, Shri Gokulnathji had gone to Kashmir. After gaining victory in the garland occasion, when he returned, by then the month of Phalgun had passed. Therefore Shri Gokulnathji had not made Shriji play Phag.

Then Shri Ji gave command to a milk-carrying cowherd: “Go and tell Shri Vallabh (Shri Gokulnathji) to make me play Basant.”

He conveyed this to Shri Gokulnathji on the eleventh day of the dark half of Chaitra. On that day Basant was celebrated. An assembly of rose flowers was arranged all around. A grove was made from the sweet creepers of banana plants. A crown adornment was done. This dhamar was sung: “May spring ever remain in Vrindavan; every creeper and every tree sways.” Thus Shriji keeps expectations from Vallabhkul.

Lakshmanji Maharaj’s Singing Seva

One day, Shri Lakshmanji Maharaj, who was from the lineage of Shri Raghunathji, was highly skilled in the art of music. In the evening, after the adornment had been completed, he was singing this pada: “Milking and having it milked, I forgot.”

And another day in Phalgun he sang a dhamar. When it was completed before the elephant-gate, he continued singing until four ghadis after anusar.

Then Shri Gokulnathji asked, “Why is kirtan at this time?” Someone replied, “Lakshmanji is singing. He cannot be stopped.” That night, Shrinathji gave command in a dream to Shri Gokulnathji, saying: “Let him sing as he sings. This itself is his seva.”

Shri Gusainji Went to Dwarka by the

Mewar

Route

At one time, Shri Gusainji went toward Dwarka by the route through Mewar. There he came to a place named Sinhad, which appeared very beautiful and delightful.

Seeing it, Shri Gusainji gave this command to Baba Harivanshji: “At some future time, Shrinathji will reside at this place. But in our time, He will not leave Shri Giriraj and come here.”

Then Shri Gusainji kept camp there for two days. Afterward, Rana Shri Udaysingh came for darshan. He offered gold coins and one village as a gift. Shri Gusainji gave him prasadi cloth and blessings. Receiving them, he offered dandavat and returned to his home.

Later, his queen came for darshan. Among them, the daughter of Queen Mirabai was chief, and she too came for darshan. Also, the prince’s queen, Ajab Kunwar, was there. She received Brahmasambandh from Shri Gusainji, and through the darshan of Shri Gusainji she developed deep attachment to his divine form.

When Shri Gusainji desired to depart for Dwarka, she would repeatedly fall unconscious. Then Shri Gusainji gave this command: “It will not be possible for us to remain here. Shriji will give you daily darshan.” Giving this assurance, Shri Gusainji departed for Dwarka.

Shriji Daily Went to Mewar

After that, Shri Ji would come from Shri Giriraj to Mewar and give daily darshan to Ajab Kunwari. He would play chaupad with her, and afterward return to Shri Giriraj.

One day, Ajab Kunwari prayed to Shriji: “You undergo hardship in coming and going. Therefore, if You remain in Mewar, I will receive daily darshan.”

Then Shriji gave this command: “So long as Shri Gusainji remains manifest upon the earth, until then I will not leave Shri Giriraj and come here. Later, I shall certainly come to Mewar and remain there for many years. Where your palace stands, there a temple shall be built. Then, when Shri Gusainji again manifests from within his own lineage and comes to Vraj, I shall go there. After that, for many years I shall sport again upon Shri Giriraj.” Having given this command, Shrinathji returned to Shri Giriraj.

Ruler Sent a Messenger to Shriji’s Gate

Then one day that ruler sent a messenger to Shri Ji’s gate. The messenger came and spoke there. At that time, Shri Govindji, son of Shri Vitthalrayji, was present. Also there was Shri Dauji, son of Shri Giridhariji, who was about fifteen years old. Shri Govindji, younger brother of Shri Giridhariji, was managing the affairs there at Shriji’s place.

So the messenger said to him: “The ruler has said: Tell the fakirs of Shri Gokul to show us some miracle. Otherwise, leave our land.” Then Shri Govindji asked Shriji: “The ruler has asked for a miracle. In this path, Your grace alone is the miracle. If You command, then we shall show him a miracle.” But Shriji gave no reply. Then Shri Govindji became greatly worried and thought: “Without Shriji’s command, no wonder can be shown. And if we do not show one, we cannot remain here. Then what remedy is there now?”

Shri Giridhariji Entered the Divine Lila

Shri Govindji's elder brother, Shri Giridhariji, had entered the divine lila. Shriji had great grace upon him. Shri Giridhariji did not place his signature upon the ruler's written order and command. He declared: "So long as I remain present, nothing harmful from him shall happen." Saying this, he went to Shriji's gate.

Because of Shri Giridhariji, confusion arose among the Brahmins of Govardhan and among the cowherds. Therefore the path of Danghati was left aside, and from Shri Govind Kund a route was made called Govind Ghati. To remove that offense, he was struck by a spear, and thus entered the divine lila. In that lila, he forever performs the seva of Shri Govardhannathji.

By the command of Shri Ji, a detailed account was ordered of how Shri Giridhari Ji and Shri Govind Ji came into the divine play and were brought to Mewar. Shriji commanded Shri Giridhari Ji, saying, "Shri Govind Ji is worried and is remembering you. Go and give him your darshan, and tell him the account of our coming to Mewar."

Then, at midnight, Shri Giridhari Ji came to Shri Govind Ji and granted him darshan. At that time, Shri Govind Ji spread out a seat-cloth, and upon it he was seated. First, one person said of the Navratna.

"Those whose selves have been offered in complete surrender should never feel anxiety at all. Even Bhagavan, established in Pushti, does not act according to worldly ways." □1□

After that, this command was given: "Such is Shriji's wish—that here secret divine play will be performed. Shri Acharyaji prepared Shriji's horoscope, and the name Shri Gopal was given. Therefore, he will come to protect the cows. These mlechchhas are only a pretext, merely an outward cause.

The desires of the Vaishnavas of future times have not yet been fulfilled. Wherever and whenever their wishes are to be fulfilled, Shriji will go there. Therefore, prepare the chariot. Tomorrow is Trayodashi,

complete and auspicious. So, when one ghadi of the latter part of the day remains, at that time Shriji will depart victoriously. Therefore, no other miracle is to be shown. Do as it pleases you. Wherever You desire to go, according to that it shall be done."

And to Gaurvaan, a spear was given, and to the Brahmins, somal was distributed. "Come, let us proceed. Old Babu Mahadev will go carrying the torch before Your chariot. This night only the procession will move ahead, and then by day you will proceed further.

Those whose camps are needed on the road will come. Whatever wish arises, commands will be given through Gangabai, so you should ask only her and act accordingly. And when the Brajwasis touch and reproach and give abuses, then the chariot will move. Only when the Brajwasis give abuses will Shriji rise and depart." Having thus given the command, Shri Giridhari Ji went into the sleeping chamber near Shriji.

Before Mewar, Shriji first came to Agra.

In the morning, after Rajbhog and arti, preparations were made for the chariot. The chariot was purified, decorated, and made ready. Strong bulls were yoked to it, and it was brought near the sacred Dandoti Shila. Then all proper rituals were performed. Shri Govindji, Shri Balkrishnaji, and Shri Vallabhji—the three brothers—together offered full prostrated dandvat pranam and prayed. All the Goswamis and sevaks then tried to place Shriji onto the chariot, but he did not rise.

Then the Brajvasis were called. When they arrived, they lovingly scolded Shriji and said, "Will you get up or not? If not, everyone's noses will be cut in shame here!" Hearing these words, Shriji laughed greatly. Becoming pleased like a lotus in bloom, he immediately rose and came to sit in the chariot.

This took place on Asoj Sud 15, Friday, Samvat 1726, during the last part of the night. Shri Vallabhji Maharaj performed the offering and fed Shriji. But afterward, when the chariot was to move, it would not go. All the Goswamis became worried. Then Shriji gave the command:

“Seat Gangabai in a cart and bring her behind my chariot. Then the chariot will move.”

Gangabai was immediately brought and seated in a cart behind Shriji’s chariot. Then the procession moved forward. Wherever the chariot stopped, everyone gathered and asked Gangabai, and she would explain the whole matter.

In this way, within one night, Shriji arrived in Agra. Ahead of the procession, Vriddha Babu Mahadev showed the way with divine light. In Agra there was your haveli, and Shriji came there to reside.

Seva and Sabha

Two water-bearer brothers were devoted sevaks of Shri Nathji and showed extraordinary divine strength. When a ruler's officer came with 200 invaders to destroy the temple, the two brothers guarded Sinhpor gate and did not let them enter. They fought bravely, defeated them all, and spared the officer so he could carry a warning back. For six months they stood guard with swords in hand, without hunger or thirst troubling them, and did not allow the temple to be harmed.

Later, 500–700 more attackers came, but the brothers defeated them as well. Then the ruler sent his minister with a much larger force. Shriji thought, "These two are empowered and will destroy them all, but that is not my wish now. I have promised darshan to devotees in many places first."

So Shriji came from Agra and appeared to the brothers at Sinhpor gate. He told them not to fight, saying he would first fulfill the wishes of devotees in other places, then later return to Braj where all would be completed. He called them into his divine lila.

By his grace, they received divine vision. They saw Shri Giriraj shining like jewels, many radiant temples upon it, and the whole sacred realm transformed. Understanding Shri Nathji's true wish, they laid down their weapons, left their earthly bodies, and entered his eternal lila. The names of these two brothers were Seva and Sabha.

18th Attack

On the eighteenth time, a carpenter, officer, and the Nawab's army came to Shri Giriraj. They looked for Shri Nathji's temple, but it could not be seen anywhere. So they built a mosque there and departed.

Shriji in Agra

When Shriji came from Giriraj to Agra, it was late at night. All the gates were found open, and the guards were asleep, so no one stopped him. By morning, Shriji arrived at the haveli, descended from the chariot, and sat there, saying he would celebrate a joyful festival before moving onward.

At that same time, the ruler was sleeping in his mosque on a bed of stones. Shri Nathji went there, kicked him once on the back, and declared, “Today I have come to Agra. What can you do against me? I have come by my own will.”

The ruler awoke but could not see Shri Nathji. Yet the mark of the divine lotus foot remained on his back for life. He told no one, but kept it secret in his heart. From then on, he constantly remembered Shriji, lived simply, ate coarse bread and greens, slept on stones, and performed austerities for darshan.

Shri Navneetpriyaji Was Brought to Agra

And when Shri Govindji, along with both brothers, came together with Shriji, at that time Shri Navneetpriyaji was residing in Shri Gokul. So a messenger was sent to bring Him, and the command was given:

“Bring Shri Dauji Maharaj, and also all the daughters-in-law and daughters, and bring them to Agra. Also tell Mukhiya Bhitraya Vitthal Duveji: you bring Shri Navneetpriyaji and come to Agra.”

After that, Vitthal Duveji performed the proper preparations, sounded the conch, and went to awaken Shri Navneetpriyaji. At that time one watch of the night had passed. Shri Navneetpriyaji was in sleep. Then Duveji made many humble requests to Shri Navneetpriyaji, but He did not awaken. Then he tried to lift Him by hand and bring Him, but still Shri Navneetpriyaji did not rise.

Then Duveji understood that it was not His wish to rise now, and that it was for the morning. Saying this, he lay down in the courtyard for the night. When four gharis of the night remained, then he again bathed in purity, prepared various offerings, and then awakened Shri Navneetpriyaji. Then he awoke. A small mangal bhog was offered. After that, a home offering was done, and He was placed in the palanquin.

Then two or four attendants and water-bearers were with them, and they, along with Duveji, lifted the palanquin and proceeded toward Agra. By one watch into the day they reached Gau Ghat.

Then Shri Gusainji's third son Balakrishnaji, and his grandson Shri Vrajarayji, had previously received a boon from Shri Navneetpriyaji: "One day I shall partake of rajbhog from your hand."

That command had been given earlier. The manner of it is written thus: In Shri Gusainji's house there was this custom: when Shri Navneetpriyaji was laid to rest, then all the Goswamis and attendants would come out. After that, the daughters-in-law and daughters of the seven sons' households would come and touch His feet.

Among them, Shri Balakrishnaji's son Shri Pitambarji's daughter-in-law, after all others, touched His feet. Then Shri Navneetpriyaji commanded her: "I shall go to your house."

Then she concealed Him in her blouse and took Shri Navneetpriyaji to her own house. He remained in her house for four watches of the night. When the last part of the night remained, then Shri Navneetpriyaji commanded the daughter-in-law: "Now take Me back to Shri Gusainji's house. If Shri Giridhariji does not see Me in the temple, he will be troubled."

There, Shri Giridhariji and Shri Gokulnathji had come to awaken Shri Navneetpriyaji. But when they did not see Shri Navneetpriyaji on the bed, both brothers said to one another: "What is this?"

Then Shri Giridhariji said: "There must be some cause. Shri Gusainji entrusted Shri Navneetpriyaji to us, so He cannot have gone elsewhere." Saying this, both brothers sat in their place of authority, yet in their hearts they were anxious for Shri Gusainji. Now here Shri Navneetpriyaji again gave command to the daughter-in-law: "Take Me quickly."

Then the daughter-in-law again requested Shri Navneetpriyaji: "Maharaj, please partake of rajbhog in our house before going." But

Shri Navneetpriyaji did not agree, and from His own mouth commanded: “At some future time, when an occasion comes, rajbhog from the hand of your son Vrajarayji I shall partake for one day. Now place Me back upon the bed and go. No one will see.”

Then the daughter-in-law did exactly so. She took Shri Navneetpriyaji into the temple, placed Him upon the bed, and returned to her house. After that Shri Giridhariji went into the temple and awakened Shri Navneetpriyaji. Then mangal bhog was offered to Shri Navneetpriyaji.

That boon was remembered by Shri Vrajarayji. So when he heard that Shri Navneetpriyaji was coming to Agra, he prepared the kitchen and rajbhog beforehand at Gau Ghat, and himself stood waiting on the road. When he saw the palanquin of Shri Navneetpriyaji, he said to Vitthal Duveji: “Shri Navneetpriyaji is hungry. I have prepared rajbhog. Now Shri Navneetpriyaji will partake of rajbhog and then proceed.”

Then Shri Navneetpriyaji was brought there and seated. Rajbhog was offered there. Shri Navneetpriyaji accepted the bhog with great affection. When the time came to remove the rajbhog, Shri Vrajarayji said: “I shall go to Yamunaji and perform evening prayers. Duveji, remain alert near Shri Navneetpriyaji.” Saying this, Shri Vrajarayji went toward Shri Yamunaji with his men.

After that, Duveji offered betel to Shri Navneetpriyaji and gave Him achman. Then Shri Navneetpriyaji entered the palanquin, and the procession quickly moved toward Agra. When four watches of the night had passed, they reached the haveli where Shri Nathji was residing. There Shri Govindji, Shri Balakrishnaji, Shri Vallabhji, Shri Dauji, and all the daughters-in-law and daughters were waiting with eager hearts. Seeing the darshan of Shri Navneetpriyaji, all became greatly delighted.

Shri Navneetpriyaji was given utthapan bhog, then shayan was performed, and He was laid upon the bed. After that Shri Govindji called Duveji and commanded: “You have brought our all-in-all, Shri Navneetpriyaji. Therefore ask for some boon.” Then Duveji humbly requested: “Maharaj, in our lineage may the seva of Shri Nathji and Shri Navneetpriyaji never cease.”

He gave assurance: “So it shall be. Whoever is born in our lineage shall never turn his back upon your lineage.”

Shri Govindji’s Command

Shri Govindji Commanded the Provincial Officers, and Secretly Celebrated the Annakut Festival in Agra Before Proceeding Further. Then Shri Govindji gave command to the provincial officers: “As long as we celebrate the Annakut festival in Agra, until then do not inform the Padshah.” Those officers were all His sevaks. Therefore, until the Annakut festival was completed, they did not give any news.

After that, the secret Annakut was performed. In place of cooked rice, heaps of puffed grain were arranged, and according to time and circumstance, some prepared foods and suitable items were also made. Then, in secrecy, Shri Govardhan Puja was performed. In this manner, according to proper vidhi, the Annakut festival was completed.

Shriji Proceeded to Dandot Ghat

After the Annakut was completed, Shri Nathji gave command to Gangabai: “Now We shall go to Dandoti Ghat. Therefore, Gangabai, make the preparations today itself.” Then Gangabai said to Shri Govindji Maharaj to have Shriji seated in the chariot.

At that time the Padshah, the provincial ruler, and the mlechchhas—that is, Aurangzeb’s men—were present. Then Shri Govindji had Shri Nathji placed in the chariot, and they proceeded toward Dandoti Ghat. After performing rajbhog and arati, the departure was made in victory. At the gate, the mlechchha guards were seated on watch, but they saw nothing. They became as if blind.

In this way, by stages of travel, six gharis of the day passed, and then they reached that place appointed for them. There, from utthapan until shayan, all seva was performed. Shriji rested there in happiness.

Officers Reported Shriji’s Arrival

Then on the next day, the officers informed the Padshah: “Sahib, Girirajji—that deity who had risen and departed—spent the night in a certain haveli. In the morning, who knows in which direction he went. We have no knowledge now.”

Hearing this, the Padshah said: “In that very haveli, how did you come to know this happened?”

Then those officers said: “Sahib, around that haveli many leaf-plates and bowls were lying scattered, and a great deal of water had been used. From this it is understood that none but the Gokuliyas could have made such expenditure of water and so many leaf-plates and bowls.”

Hearing this, the Padshah laughed inwardly and said to those officers: “They had been in Agra for many days, and now it has been three days since they left. At the very time they came to Agra, I already knew. But am I their enemy? I only carried out the order that was

given to me. Now wherever their happiness lies, let them remain there.

And do not speak of this before anyone else. If the prince hears of this matter, then afterward he will pursue them.

Mlechchha Went with Many Others to Shriji

When the Badshah would ask miracles from deities, and if no miracle was shown, then that mullah himself would go and break the deities. Five hundred mlechchhas stayed with him. When he heard that the deity of Giriraj had gone to Dandoti Ghat, then that wicked mlechchha took many men with him and went after Him.

Then the Padshah forbade him, saying: “Faqir Sahib, do not go. That deity is miraculous. He has risen by His own wish. I have not driven Him away.” Hearing this, mlechchha did not accept the Padshah’s words. After that, the Turk went.

That day Shriji’s chariot had crossed beyond Chambal, and when one watch of the night remained there, the chariot stopped. By the inspiration of Shri Govindji, Gangabai asked Shriji: “Baba, what is Your wish?” Then Shriji said: “Perform utthapan. Today We shall remain on the bank of Chambal.” Just then that Turk arrived and stood on the near side of Chambal.

Shri Govindji was making preparations for utthapan, and seeing him became inwardly disturbed. Then he said to Gangabai: “Ask Shri Nathji—those people have come across. What is His command regarding utthapan today?” Then Gangabai asked Shri Nathji in this way. Shri Nathji said: “Perform utthapan quickly. Why are you concerned with the mlechchhas? Whoever comes, We shall deal with him.”

Then the conch was sounded. All became fearless and began the seva. The Yavans were standing across the river. They saw the chariot of Shri Govardhannathji as if it were a great mountain. And those who were with Shri Nathji they saw as huge lions. They saw no human forms at all. Seeing lions and such beings, those mlechchhas began

speaking among themselves: “These all appear to be wild beasts. No man is visible among them.” And when the Vrajvasis spoke among themselves, to those mlechchhas it sounded like the roaring of lions. Then they began saying among themselves: “Run quickly from this place, otherwise these lions are roaring and will come to eat us.” Meanwhile the water-bearers came to fill water from the Chambal River, and the vessel-carriers came with utensils. Seeing them, those mlechchhas said: “These lions are coming to eat us. Let us flee at once from here, otherwise they will devour us all.” Saying this, they all fled from there.

Such fear overtook them that some dropped their clothes, some fell upon one another, stumbling and collapsing. Somehow, within one night, they reached Agra. Then that mullah said to the Padshah: “That deity is greatly miraculous. We escaped only by saving our lives and fleeing swiftly. From today onward I will not even take that deity’s name.” Then the Padshah said: “I had already warned you before, that this deity is greatly miraculous. Why then did you advance against Him?”

Shriji’s Command to Gangabai

On the next day, Shri Nathji gave this command to Gangabai: “Tell Shri Govindji to take Me back behind, crossing Chambal again, and bring Me to Dandoti Ghat.” There is a village called Krishnapur there, and Shriji came to reside there.

Shri Gusainji Gave a Boon to Shri Balakrishnaji

Once, before Shri Gusainji, on the day of Janmashtami, Shri Balakrishnaji, the third son, had assumed the attire of Shri Yashodaji. Then, in Shri Gokul, in the temple of Shri Navneetpriyaji, on the day of the Nand Mahotsav, great devotional emotion arose. Shri Balakrishnaji rocked the cradle of Shri Navneetpriyaji and sang this

line of kirtan: “The mother has taken Him outside in her lap, and He goes sucking at her breast. You are the darling child of Vrajarani.”

At that very time, streams of milk began to flow from the breasts of Shri Balakrishnaji, and he took Shri Navneetpriyaji from the cradle into his lap. Then Shri Gusainji held his hand and placed Shri Navneetpriyaji back again into the cradle. Then he understood that Shri Balakrishnaji had become greatly overwhelmed in devotional emotion, and that the divine presence of Shri Mata Charan had come upon him. Shri Gusainji became very pleased and said, “Ask for whatever boon you desire.” Then Shri Balakrishnaji asked for this boon: “Maharaj, on every Janmashtami may this same divine state come upon me. And one day I have the prayer for service of Shrinathji”

Then Shri Gusainji gave the command: “On every Janmashtami this same divine state shall come upon you. And regarding the service of Shrinathji, the authority shall remain with Shri Giridharji, because Shrinathji has held the hand of Shri Giridharji. And at some time in the future, Shrinathji will depart to another land. Then your grandson Vrajarayji will perform the service of Shrinathji for twenty-seven days. After that, on the twenty-eighth day, in the lineage of Shri Giridharji, Shri Govindji will arise and will take Him back.”

This boon was given by Shri Gusainji to Shri Balakrishnaji. By the boon of Gusainji, Vrajarayji performed the service of Shriji for twenty-seven days. Now, Shri Pitambarji was the son of Shri Balakrishnaji. His son was Shri Shyamlalji. His son was Shri Vrajarayji. That Vrajarayji used to remain much in the company of the Padshah. One day the Padshah became pleased and said, “O Shri Vrajaray, ask for something. You have served me greatly. For four years you have always remained with me, and before Shrinathji you have done the formal attendance of Shri Giridharji.” Then Shri Vrajarayji said, “The Lord has arisen from Shri Giriraj; let me go and serve Him there.”

Then the Padshah said no, and said, “You have always been coming and going, and so it shall continue. But you have greatly pleased me, therefore your word should not go empty. So take an order with you and go wherever He is, go there. Stay there for one month, but beyond that you will not be able to remain.” Taking the royal order from the Padshah, Shri Vrajarayji came to Dandotighat. At that time Shrinathji was residing in Krishnapuri, and there Shri Vrajarayji arrived.

Shriji Gave an Order to Gangabai

Knowing that Shri Vrajarayji had arrived, Shri Nathji gave an order to Gangabai: “You should tell Shri Govindji that you, together with the whole family and all the people related to our household, all of our attendants, should go from here to a village ten kos away. There is a large house there. Go there and remain for one full month with everyone.

Shri Vrajarayji has come here, and he has received the command of the Padshah. Therefore, he will perform the seva for twenty-seven days. This is also the ancient boon of Shri Gusainji. And on the twenty-eighth day, you should come and hand over the charge to Shri Vrajarayji, and you shall perform My seva.”

Gangabai Spoke Shriji’s Command to Shri

Govindji

Then Gangabai told this matter to Shri Govindji: “Shri Devdaman is capable of doing and also capable of doing otherwise. Therefore, whatever His wish may be, that alone we must do. Previously, Shri Gusainji also experienced separation in the month of Ashadh. For us, only twenty-seven days of separation have been given. Therefore, whatever command of Shri Nathji there is, that alone is our duty.”

Shri Govindji’s Twenty-Seven Days of

Separation

Hearing this matter, Shri Govindji reflected upon this saying of Shri Acharyaji: “Vivek is this: Hari Himself will do everything according to His own wish. Even if prayed to, what can come of it, when there is doubt because of the Lord’s own sovereign intention?”

Therefore, now no prayer should be made to Shri Nathji. And what power does Vrajarayji have that he should come before us and perform the seva of Shriji? But there is the ancient boon of Shri Gusainji, therefore he will perform the seva for twenty-seven days. Then, on the twenty-eighth day, we shall come and remove Shri Vrajarayji, and we shall perform the seva. Then Shri Govindji, together with the family and all the people, went and resided in a house. There, Shriji gave daily darshan to Gangabai.

And just as in the hidden divine pastimes of the Vraj devotees there was separation, and they searched and inquired of the forest creepers about Shri Bhagavan, in the same way Shri Govindji asked after Shri Nathji throughout the village. Only one water-bearer and one vessel-cleaner remained with Shriji, and all the attendants were with Shri Govindji.

For as long as Shri Govindji had performed the seva of Shri Nathji, during that whole time Shri Govindji took only fruit as food and gave up grain. And when morning came, he himself assumed the dress of a yogi. He wore deer-skin and tiger-skin coverings, and took on the appearance of an avadhut, smearing ash upon his body. There was one tailor of Shri Nathji named Roda, who played the sarangi very well. He made him his disciple, dressed him also in the attire of an avadhut, and Shri Govindji himself became the guru. Taking him along, he had him play the sarangi, and together they sang:

(राग आसावरी | Rāga Asavari)

बसे बनमाली आली कस व ध पाइय ।

ऐसी िजय आवे जैसे जोगी हे के जाइये

How may that vanmali be attained, O friend, who dwells in the forest.

Such a feeling arises in the heart, as if one should go and become a

yogi.



Both of them sang this pad together with the sarangi. In this way, appearing as unknown persons in Vraj, they went from house to house asking everyone: “One of our boys has been lost. If you have seen him anywhere, then tell us.” In this state of anguish from separation, Shri Govindji wandered searching for Shri Nathji until the end of the twenty-seventh day. But no one perceived this secret.

Shri Govindji Expels Shri Vitthalarayji

When the twenty-eighth day came, Shri Govindji and Roda the tailor both came and sat upon the pond of Krishnapur. At that time, Shriji's Rajbhog had arrived, so the two water-bearers of the two sakhis had come to the pond to wash the pots. They saw Shri Govindji, but because he was in the dress of a yogi, they did not recognize him, and began washing the vessels.

Meanwhile, one Vrajvasi said to another Vrajvasi, "Listen brother, in the lineage of Shri Vitthalarayji there is no one so proud that he would drive out this Vrajray. And relying on his own house, among the four sons of Shri Vitthalarayji, Shri Giridharji indeed became very proud, and Shri Govindji also became very proud, but where have these brothers gone? If now these brothers come, then Shri Vrajray has no army with him to fight. They will seize his hand and immediately drive him out."

Hearing this talk, Shri Govindji came near that water-bearer and asked, "Tell me, where is Shri Nathji seated? My name is Shri Govindji." Having said this, he cast aside his yogi disguise, put on a dhoti and upper cloth, and tucked a dagger into his waist beneath his clothing. He took the upper cloth over himself, and went along quickly.

At that time, the call was made, and Shri Vrajray had the jhari filled and performed achaman. After that, all the attendants arrived and became ready to perform the Rajbhog aarti. Just then, suddenly Shri Govindji came there, drew the dagger from his waist with one hand, showed it to Shri Vrajray, and gave this command:

"Between me and you, the decision of both persons shall take place before Shri Nathji. Then some third person may perform the aarti. You have performed aarti for many days. Now leave this place with your life and go away. Otherwise, with this dagger I shall cut open your belly, and afterward strike my own belly. I will not allow you to perform seva. Seva shall be done by Shri Dauji."

Shri Govindji was very forceful, so he gave such stern words to Shri Vrajray. Hearing this, Shri Vrajray became greatly afraid and began trembling intensely. He folded his hands, tears came into his eyes, and he began to plead: "Do not kill me. I will leave at this very moment.

You take the refuge of Shri Nathji."

Saying this, Shri Vrajray departed from there and came to Agra. There he met the Padshah and told him everything. Then the Padshah said, "Do not return there again from today onward." Now Shri Govindji brought his family, Shri Dauji, as well as daughters-in-law, daughters, and all the household members. Having touched the feet of Shri Nathji, the hearts of all became greatly joyful, and Shri Nathji, seeing His own household members, became very pleased.

So many days Shri Vrajray had performed seva, but Shri Nathji had not accepted happiness in it. And on the day when Shri Govindji, Shri Balkrishnaji, Shri Vallabhji, and Shri Dauji all together performed the adornment, on that day Shri Nathji gave darshan with great divine splendor.

Shri Nathji's Journey to Mewar

Then Shri Nathji first spent the four monsoon months at Dandoti Ghat. Seeing the great mountains, Shriji became very pleased and said, "This land is very good, but now let us move on." Thus He gave this command to Gangabai. Then, seated in the chariot, He departed from there. Shri Govindji and his two brothers went ahead with the camp. They took along the cooks, those for Balbhog, and the water-bearers, and went ahead to prepare everything for Utthapan.

Shri Nathji would travel after Rajbhog aarti. When about six gharis of the day remained, He would arrive at the camp, where all preparations were ready. Then quickly Utthapan, bhog, evening seva, and shayan would be completed. Shriji would then rest, and in the morning Mangala, Gwal, and Rajbhog seva would be performed. After all the household received Mahaprasad, they would proceed the next day to another camp.

One brother, Shri Vallabhji, traveled with the camp, while the other two brothers traveled with Shriji. Shri Govindji rode on horseback before Shriji's chariot, and Shri Balkrishnaji rode on horseback behind it. Armed with five weapons and wearing armor, they moved in majestic form.

If any king or subject on the road requested darshan of Shriji, Shri

Govindji would reply, “Shri Nathji resides in the cave of Shri Giriraj. In this chariot are only our belongings.” In this way, he would not allow darshan.

On Vikram Samvat 1726, Ashwin Sud 15, Friday, under Avini Nakshatra, Shri Nathji departed from Shri Giriraj. Then in Samvat 1728, Phalgun Vadi 7, Saturday, under Swati Nakshatra, He reached Sihad and was seated there. Thus, for two and a half years in between, He remained seated only in the chariot while traveling on the road.

During that time, Shri Vallabhji Maharaj personally performed the seva of cooking and arranging ingredients and vegetables. He also personally did the grinding of flour. Shri Balkrishnaji, together with all the daughters-in-law, personally performed the seva of Anasakhri Balbhog and the milk-house. The cows traveled with them, so milk, curd, and butter were always with them.

Shri Nathji Visits Kota and Bundi

From Dandoti Ghat, Shri Govardhannathji traveled to Kota and Bundi. At that time, Aniruddh Singh Hada was the king of Bundi. He came for darshan, and seeing him as a Vaishnav, Shri Govindji Maharaj granted him darshan.

Then the king prayed, “Please request Shri Nathji to reside in my kingdom. There are fine places in Kota and Bundi for Shriji. We also have five thousand Hada swordsmen, and if the great mlechchhas come, we will fight them.”

Then Shri Govindji replied, “Your devotion is true. Tomorrow we shall look for a suitable place and reside there for some time. Later, if it is Shriji’s wish, He may come there. But to be permanently seated here is not possible, because your forces are too few.” Then there was a place called Krishnavilas in the land of Kota. There, upon a stone platform, Shri Nathji stayed for the four monsoon months.

Shri Nathji Stops Near Pushkar

After the four monsoon months had passed, Shriji departed toward Jodhpur by way of Pushkarji. When the chariot came near Pushkarji, it suddenly stopped there. Then Shri Govindji said to Gangabai, “Ask Shriji why the chariot has stopped and what His wish is.”

Gangabai went inside and asked Shri Nathji, “Shall I remove the obstacle? Why have You kept this chariot stopped?” Then Shriji gave the command, “There is a nearby lake where lotuses are blooming, and their fragrance is reaching Me. Go there quickly and bring those lotuses. Place them in my chariot. After enjoying their fragrance, I shall move forward. Wherever My wish is, there I shall go.”

Then two or four Vrajvasis went from there and came to Pushkarji. There they saw many blooming lotuses—red, white, and fully blossomed. They gathered them all, placed them upon lotus leaves, and quickly came and stood beside the chariot of Shri Govardhannathji.

Then Shri Govindji Maharaj offered those lotuses to Shri Nathji. Because those lotuses had come by Shriji’s own command, they were very dear to Him. Shri Balkrishnaji and Shri Vallabhji also offered lotuses to Shri Nathji.

At that time Shri Dauji Maharaj was still a child, so Shri Govindji Maharaj called him and had him offer lotus flowers to Shriji. The daughters-in-law, daughters, and all the family members who were present also offered lotuses, and Shri Nathji accepted them.

Shri Nathji Reaches Krishnagarh Near Pushkar

The king of Krishnagarh, Raja Rupsinghji, was a devoted Bhagavadiya Vaishnav and a sevak of Shri Dikshitji (Vitthaleshwarji Dikshit). During a battle for the kingdom, he gave up his body. At that time he had a jewel-studded neck ornament. He gave it to a barber-attendant

and said, “Take this and offer it to Shri Nathji, who resides on Shri Giriraj.”

That servant went to Shri Nathji and offered the jeweled ornament. After taking darshan during Rajbhog aarti, he came down. Upon Dandoti Shila he saw the divine form of Raja Rupsinghji—wearing yellow garments, a saffron upper cloth, tilak and mudra marks, and shining with divine splendor. His worldly body had fallen in battle, but his divine body had gone to the temple of Shriji.

All in the palace had seen him enter the temple, but no one saw him come out. Then everyone said that Raja Rupsinghji had entered the divine lila of Shriji. His son, Raja Man Singhji, was then ruler of Krishnagarh. At the time when Shriji, seated in the chariot, came into the lands of Krishnagarh, he heard that Shri Nathji had arrived in his country. He said, “He is my supreme chosen Lord. Without taking His darshan, it is not proper even for me to drink water.”

So he came for darshan. In a deserted region full of pomegranate groves was a ruined village called Ajmiti. There was a very beautiful lake there, along with rivers, streams, and many hills. Shriji’s chariot was standing there. Raja Man Singhji came there and took darshan. Seeing him as a Vaishnav, Shri Govindji granted him darshan. Then he prayed, “If You remain openly, the mlechchhas will know. But if You remain hidden in my kingdom, I am fully ready for seva.”

Shri Govindji asked Shriji, and Shriji gave this command: “This mountain region is very delightful. There are many pomegranate trees and flowers blooming. Therefore We shall spend the spring season here, and afterward move onward. We shall not remain here permanently.” Then the Dol Utsav was celebrated there, and through the spring season and the hot season Shriji remained there for some time. After that, He proceeded onward toward Marwar.

The Bairagi of Bisalpur

When Shri Ji was traveling toward Marwar, He granted darshan in the land of Bisalpur. There is a village named Bisalpur on the road from Jodhpur onward. Once, a Bairagi guru and disciple lived there. In earlier times, when Shri Ji was seated upon Giriraj, those two guru and disciple had gone there to bathe in Shri Ganga Ji. When they returned from bathing in Shri Ganga Ji and came to Shri Giriraj, then the guru went upon Shri Giriraj and took darshan of Shri Ji. He had with him a copy of the Shri Bhagavat Granth, from which this verse was read:

Krishnas tv anyatamam rupam, gopadim gatah. Shailo 'smi iti huvan bhuri, balim adad hahapuh. (Reference: Dasham Skandh, Chapter 24, Verse 33)

The disciple began to think in this way: “In Shri Bhagavat, Shri Giriraj has been called the very form of Bhagavan. Then how can I place my feet upon Him?” Meanwhile, after taking darshan, his guru returned and greatly praised the darshan of Shri Ji. He said, “Shrinath Ji is exceedingly beautiful.” Hearing this, the disciple went for darshan. He went as far as Shri Giriraj, but when it came time to place his feet upon Him and climb upward, great hesitation arose within him. Though he longed in his heart for darshan of Shri Ji, he felt much fear. Thus for three days the guru and disciple remained at Giriraj, struggling in this manner. They performed the parikrama of Shri Giriraj, but that disciple did not obtain darshan of Shri Ji. Because of this, great sorrow remained in his heart. After some time, that guru departed into the refuge of the Lord, and the disciple became mahant in Bisalpur and lived there.

Then Shri Ji revealed to that Bairagi in a dream: “You grieve for darshan. Know that I Myself am Shri Thakur Ji. Tomorrow a chariot from your village’s side will pass by. Go and seize that chariot, and make a request to Shri Gusain Ji: ‘Grant me darshan.’ If Shri Gusain Ji does not grant you darshan, then describe My adornment to him. I am wearing a white turban, white wrap, and white adornment. I am certainly seated in that chariot. Therefore, surely obtain darshan for me. Then Shri Gusain Ji will grant darshan. Also, have one wooden board made for Rajbhog and bring it along. Place it before my chariot. Upon that board My daily Rajbhog shall be offered.” In this manner

Shri Ji gave command to that Bairagi in the dream.

At dawn the Bairagi arose and brought a carpenter. He said to him, “I have twenty-five buffaloes. Take whichever one is best for yourself, but right now make a wooden board and bring it immediately.” That carpenter made it within one prahar and brought it ready to the Bairagi. Taking the board, the Bairagi came and sat upon the road.

When the latter part of the day came, he saw the chariot of Shri Govardhan Nath Ji approaching. He went before the chariot and lay down in the middle of the road. He said, “If you will grant me darshan of Shrinath Ji, then I shall move from the road.” Everyone thought, “This must be some messenger of the Padshah, asking deceitfully.” Then Shri Govind Ji said by command, “Shrinath Ji always resides in the cave of Shri Govardhan. In this chariot there are only our belongings which we are carrying.”

Then that Bairagi said, “Last night Shrinath Ji Himself commanded me in a dream and said: ‘Bring a board made for My Rajbhog.’ Therefore I have brought it made. Please accept it, and grant me darshan of Shrinath Ji. He wears a white turban and white wrap.” Hearing these words of the Bairagi, Shri Govind Ji understood, “This is some experienced Vaishnav. Darshan should be granted to him.” Then he told everyone, “Today Utthapan will take place here.” A camp was set there, and Utthapan was performed. At that time the Bairagi received darshan. The next day they remained in that village until Rajbhog Arati, and afterward proceeded victoriously toward Jodhpur.

For one day Rajbhog was offered upon that board. But when Shri Ji moved onward from there, everyone left that board behind and said, “Is there any shortage of Shri Ji’s own boards? Why should we depend on a Bairagi’s board? Since he brought it out of devotion, Rajbhog was offered upon it once. Now leave it here. The Bairagi will take it back.” Saying this, they left the board there and quickly departed.

Later that Bairagi came from the village to that place. Shri Ji had departed, and the board lay there. Then the Bairagi became greatly saddened in heart. “Shrinath Ji commanded me in a dream to have this board made and bring it, yet it was not accepted. What is the reason for this?” Thinking in this way, that Bairagi Vaishnav lifted the board and brought it home. He placed it in a beautiful and excellent place, then sat there grieving in his heart.

Meanwhile the chariot of Shrinath Ji had gone onward from Bisalpur, but after about one kos it stopped. Many efforts were made there to

move it, but Shri Ji's chariot would not move. Then Shri Govind Ji instructed Ganga Bai, "Ask Shrinath Ji. In this desolate place there is no village for many kos, nor is there water or shade. Why have You halted the chariot here?"

Then Ganga Bai asked Shrinath Ji, "O Beloved Lal, why has this chariot stopped and why does it not move?" Then Shrinath Ji gave this command: "At the time of placing Rajbhog, I daily suffer pain because of the missing board. Therefore I instructed that Bairagi in a dream to have one made, yet they left it behind there. Now upon what shall Rajbhog be placed? When the board comes, then I shall move. And until I reach a place where I become permanently established, My daily Rajbhog shall continue to be offered upon that very board."

Ganga Bai told these words to Shri Govind Ji. Hearing this, Shri Govind Ji felt deep remorse in his heart. Immediately he sent two Vrajvasis mounted on horses and said, "If that board still lies there, bring it quickly. If someone has taken it away, then tell that Bairagi: 'Great is your fortune, for your board has truly been accepted by Shrinath Ji. Now make another board and give it to us. Or, if you had taken away the first board, then give us that very one.'"

Taking this command, those two Vrajvasis rode swiftly. Within about one and a half ghadi they reached that place. They saw the board there and went to the Bairagi and told him the whole matter. Then the Bairagi gave that board to those Vrajvasis, and they brought it back immediately and presented it to Shri Govind Ji.

That board had been made by the command of Shrinath Ji. Therefore all the sons of Shri Gusain Ji took darshan of that board. After seeing it and touching it with their hands, they touched their eyes with those hands. They preserved it with great care. Whenever there was procession service of Shri Ji, they would carefully bring it along. Until He became permanently established in the temple of Mewar, that board was kept there, and the daily Rajbhog of Shrinath Ji was offered upon it. When that board arrived, Shri Ji's chariot at once began to move.

Shriji Arrives in Jodhpur

From there He proceeded and arrived in Jodhpur. At that time the king of Jodhpur, Raja Jaswant Singh Ji, had gone to his maternal relations in the hills of Kamau. His chief ministers and other officials were present there. All of them came for the darshan of Shrinath Ji and made a request: “Maharaj, if You remain here for eight days, then we shall send a word of rejoicing to our king.”

Three kos from Jodhpur there is a village named Champaseni. There was a grove of kadamba trees there, and four villages nearby. There Shri Ji resided for the Chaturmas. After Shri Ji arose from Shri Giriraj, three Chaturmas periods were spent upon the journey. Of these, one Chaturmas was observed at Krishnapur of Dandoti Ghat. The second Chaturmas was observed at Krishnavilas of Kota. The third Chaturmas was observed at Champaseni of Jodhpur.

The fourth Chaturmas was then observed in Mewar in His own temple. From Vikram Samvat 1726, Ashwin Shudi 15, until Vikram Samvat 1728, Phalgun Vadi 7, Shri Ji traveled between Vraj and Mewar. During that time many lands were blessed: Hind, Multan, Dandoti Ghat, Vrindi, the land of Kota, Dhundhar, Marwar, Banswara, Dungarpur, and Shahpura. Among these regions, for 2 years, 4 months, and 7 days, Shri Ji Himself journeyed while seated in His chariot.

Shri Govind Ji Goes to Udaipur

While Shrinath Ji was residing for Chaturmas at Champaseni, Shri Govind Ji went to Udaipur and met Rana Shri Raj Singh Ji. He related the entire matter concerning the desire to have Shri Ji reside in Mewar.

Then Rana Shri Raj Singh Ji asked his aged mother, “The Thakur of Vraj, Shrinath Ji, has departed because of the oppression of the mlechchhas and wishes to reside here in our land. If you approve, then we shall bring Him here. But hearing this matter, if the Padshah

and the mlechchhas attack us, then what should be our duty?"

Then the Rana's mother said, "Listen, son. Formerly, by the great fortune of Mirabai and Ajab Kunwaribai, Shri Ji Himself came into our land. We do not possess such fortune. Therefore, quickly bring Shrinath Ji here. Do not delay now. And if the Padshah and the mlechchhas attack, then you are Rajputs, who give your lives for the earth. What is extraordinary in giving your life for Shri Thakur Ji? Bring Shri Thakur Ji here at once."

Hearing these words, Rana Shri Raj Singh Ji became very pleased. Shri Govind Ji then made a humble submission: "Maharaj, please bring Shrinath Ji here quickly." Thereafter Shri Govind Ji returned to Champaseni. Going there, he offered prayer before Shrinath Ji. Then the command of Shrinath Ji was given: "I shall go to the land of Mewar. Chaturmas has now been completed here. After Annakut, I shall proceed to Mewar."

Arrival of Shriji in Mewar

After that, on Kartik Shudi 15, the full moon day, in Samvat 1728, Shriji proceeded in victory toward Mewar. On the way, one village came, and there Utthapan took place. Here, all seva was performed up to Shayan. And there was a lake there, in which there was abundant water. So Shriji drank only the water of that lake on that day.

After that, when it became night, then around that lake cries of victory began to arise. All the people with Shriji heard the sound of the cries of victory, but those making the cries could not be seen. Then all together went near the lake, and where the sound of victory was being heard, they stopped there and asked, “Who are you, that you are crying victory?”

Then someone answered by the path of the sky, “We dwell in this lake as spirits, and for a thousand years our movement and liberation had not occurred. But today Shrinathji drank the water of this lake. By His influence, celestial vehicles have come from Vaikunth. They say thus: ‘All of you spirits who are in this lake, take divine bodies and sit in the celestial vehicles and come to Vaikunth.’ Thus Shri Vaikunthnathji has spoken, and has sent us the vehicles.

Since Shrinathji has drunk the water of this lake, we all—one lakh spirits dwelling in this lake for thousands of years—have today attained liberation. Therefore we all go on crying, ‘Victory to Shrinathji!’ This sound is that cry of victory.” Hearing this matter, Shri Govindji and all those with him were astonished. Thus from midnight until morning the cries of victory continued.

After that, Shrinathji accepted Rajbhog there and then proceeded onward in victory. In this same way, making halts in villages, in twenty-three days He placed His feet in Sihad. On the path, in whatever lands and wherever He traveled, there many divine acts occurred. Some books have twenty-three chapters, some twenty-seven chapters. Much could be written, but here only the principal acts are written, because the expansion of the granth would become very great.

Then, in Sinhad, the chariot stopped beneath a pipal tree. When Shriji was asked, then Shriji gave this command: “This was the dwelling place of Ajabkunwari Bai. Therefore My temple shall be built here,

and I shall remain here only. Ranaji's desire is that I should proceed to Udaipur, but at some time I shall also fulfill that. But for now, build the temple here at the place of Ajabkunwari Bai. I shall remain here for some time. This land gives me the warmth of Braj. These mountains appear very pleasing to me. And all the sons of Shri Gusainji should build their own seats here."

Then Shri Govindji immediately arranged for the preparation of the temple. And he gave command to Gopaldas Usta: "Quickly complete the temple of Shriji, employing many men, and let it be made ready swiftly." And stones were plentiful in the surrounding mountains, and after preparing lime, the foundation of the temple was laid. The temple began to be built. The work continued day and night. Thousands of craftsmen were engaged, and in only a few months the temple was completed.

Then, on Saturday, Phalgun Vadi 7, Samvat 1728, Shri Damodarji Maharaj (Shri Dauji) caused the Vedic rite of Punyahavachan and Vastu Pratishtha to be performed, and seated Shrinathji upon the throne. From that day, Shriji Himself resided happily in Mewar. And the royal honor of Shri Damodarji (Shri Dauji) Maharaj, and the civic customs and all systems that had existed before, were increased. And all the cow-sheds for the cows were completed, and all the cows were settled in them. And Shri Dauji Maharaj lovingly cared for Shriji in an excellent manner. All festivals, grand celebrations, and adornments he himself performed.

Padshah attacks Mewar

Thus, when about four years had passed, that great mlechchha asked the messenger, “Those gods who had risen from Giriraj—into whose territory did they go and settle? Are they in my dominion, or in the rule of some king?”

Then the messenger went through Bharwad, Dhundhar, and Mewar, to all the places where Shri Ji had resided in the various territories, and after making certain inquiry, came back and said to the lord of the land, “They are residing in Rana Ji’s country. And Rana Ji remains with folded hands, and lives in great devotion.”

Hearing this, the Padshah said, “I had thought that they would remain only in my territory. Wherever they would go, the land would still be mine, up to the shore of the sea. But they have left my territory and gone to settle in Rana Ji’s land. Therefore I will go to Rana Ji and see.”

Saying this, the Padshah made preparations, and within some days arrived in Mewar. Then Rana Ji, Shri Raya Singh Ji, sent all his family away into Mewar. And he himself came with forty thousand soldiers and camped at Nahar Magra. And on that very day, the Padshah came and camped at Rayasagar.

When the armies of the Padshah and Rana Ji came and camped at Rayasagar and Nahar Magra, then Shri Ji proceeded to the village of Batra. That day Shri Ji gave an order through Ganga Bai, saying, “Tell Shri Dau Ji that there is a village named Batsh, and there in the pass of Batra there is a very delightful place. Many kinds of vegetation naturally grow there. Kevada, ketaki, chameli, rai-bel, and many others grow there with ease. Therefore I certainly wish to see that Magra.

And in that mountain there is a cave, and in that cave a great sage has been performing austerities for thousands of years. In his heart is this desire: that Shri Krishna will come upon this very mountain and grant him darshan. Then I shall abandon this body. Therefore he has raised his life-breath into the skull and holds it there, where Time has no reach. In this manner that great sage has been seated there for thousands of years. So take Me by that path in order to grant him darshan. I shall remain there for three days. After that I shall return and reside again in this temple. Until then the Badshah will remain above Rajsagar. After that I shall drive this Padshah away.”

Ganga Bai related all these words to Shri Dau Ji Maharaj. Shri Dau Ji

Maharaj was greatly powerful, so he had the chariot prepared at once. Shri Ji was seated in it and proceeded to Batra. And on the road, wherever the path was difficult, by Shri Ji's wish it became a smooth road. And wherever there were rough places, Shri Dau Ji Maharaj had cotton mattresses spread, so that no jolt should come to Shri Ji's chariot.

Thus Shri Ji Himself came and resided upon that mountain. Seeing that mountain, He became very pleased. He remained there for three days. All offerings and royal meals were made there itself.

And one day, when the doors were opened for the meal offering, at that time that renunciate came out from the cave for darshan. He beheld Shri Ji, offered full prostration, and brought a garland of blue lotuses. Nowhere in the earthly realm are blue lotuses found; they are found in the divine world. That yogeshwar had access even to the divine world, so he had brought those blue lotuses from there and strung them into a garland, keeping it ready that when Shri Ji would come, he would offer it.

Seeing that renunciate, ShriJi called him near and said, "You place the garland on Me." Then he placed the garland upon Him. And he offered a lump of sandalwood weighing one and a quarter seers. That sandalwood was of such excellent Malaya fragrance that if even one ratti weight of it were ground and put into one and a quarter maunds of heated oil, the oil would become cool. Such was that sandalwood which he offered as a gift.

Then, after offering prostration, he went again upon that same mountain. By the Lord's grace, messengers of Vishnu came for him, seated him in a celestial vehicle, and he went to Vaikunth. Then Shri Ji gave the command to Shri Dau Ji: "There are stone bowls for sandal paste. In them, every day grind a little from this lump and use it in this monastery. Continue in this way until this lump is finished."

Account of the Padshah Going to Mewar and

Dwarka

Then, one night the Padshah stayed with his camp at Rayasagar, and the next day he camped at Khamnor on the Banas River. There he gave an order: “We will stay here for one month, so prepare a garden.” He said that after seeing the garden completed, he would move on. When Ranaji heard this matter, great fear arose in his mind, and he made a vow to Shriji: “Maharaj, if this mleccha leaves our land, then I will offer the gift of a village.”

At the time of dawn, on the road, Shriji gave an order to Gangabai: “Tell Shri Dauji Maharaj that tomorrow go to the temple at Sihad, and there the Utthapan will take place. And this Padshah will flee today from Khamnor, and certainly go to Udaipur.” That same night, after one watch of the night had passed, at that time in Sihad, from the Jagmohan of Shriji’s temple, countless huge immortals emerged—crores upon crores came forth—and they moved toward Khamnor. They entered the Padshah’s army and attacked each man, horse, and elephant in endless numbers. Such terrible wonders occurred that all fled in panic.

And with him there were twelve divisions of army. Out of fear of being cut down by those immortals, they scattered and fled into the hills and ravines. And the Padshah had two begums. Of them, one was named Rangichangi. Ten thousand horsemen moved separately with her. She lost her way in the hills and came where Ranaji’s army was stationed at Nahar Magra. Then Rana Shri Rajsinghji came to know that the Padshah’s begum had become separated and had entered his army. So Ranaji himself went to her. On arriving, he saluted the begum and said: “You are our sister. Wherever you say, we shall personally accompany you and deliver you safely to the Padshah.”

Then that begum said: “You are my brother in dharma. Therefore take me into the presence of the Padshah. Then I will have the Padshah withdraw quickly from your kingdom.” Then Ranaji assigned ten thousand horsemen with her and ordered that she be escorted to the Padshah’s camp. Ranaji also gave Begum Sahiba ten villages worth of cloth as gifts. And the Padshah, during the night itself, went to Udaipur and camped by Pichola Lake. Then he saw all the villages deserted, and the inhabitants had fled and climbed into the hills. By then it became midday. The Padshah said he would not eat food until

Rangichangi Begum arrived.

Meanwhile, Rangichangi came and stood there. Then she told him all the news about Ranaji: “He sent me properly and honorably, and I have made him my brother in dharma. Therefore it is not suitable for Your Majesty to remain in his land.” Then the Padshah said: “Tomorrow we will build a mosque in Udaipur, and then depart.” But the begum refused and said: “No, you must leave tomorrow itself. And I will send word to my brother Ranaji, and he will have a mosque built in your name.” Then that begum called Ranaji and had him meet the Padshah.

Then the Padshah said to Ranaji: “You have shown great service to our begum. Since you are her brother in dharma, ask for something. I am very pleased with you.” Then Rana Shri Rajsinghji said: “If you are pleased, then quickly order the army to march onward. My whole kingdom has been ruined.” Then the Padshah said to Ranaji: “You keep a mosque built in our name. And Kanhaiyaji Shri Giriraj has risen and come into your land. I did much so that He might reside in my kingdom, but His wish is to reside in your noble land. Therefore remain under His command. As long as this deity remains in your kingdom, until then I will not come into Mewar.”

Having said this, the next day the army marched and went toward Jharika Manjh. Then peace came to Mewar. After that, Ranaji came to Udaipur with all his family. And the people of the villages and the land, who had fled and taken shelter in the hills, all returned to their own places and settled again. Then, after performing Rajbhog Aarti on the road, Shrinathji arrived and in Sihad became seated in His own temple.

Jeweled Socks Worn by Shriji

Once, Shri Purushottamji Maharaj of Surat went to the southern region. There, seeing an abundance of jewels, he had jeweled socks made for Shrinathji. After having those socks made, he quickly came toward Shriji's gate. But many extra days passed on the road, and because of that the socks had become too small. After he arrived, there was no matter of staying there for a full year, because he had come for the purpose of going to Kashi for Digvijay.

Therefore, he consulted Shri Dauji Maharaj and said: "I have brought these socks made, but Shriji's feet have now grown larger. I am to remain here only a short time. If it is your command, then may Shriji accept them." Then Shri Dauji Maharaj gave the order: "You are a child of Shri Gusainji, therefore Shriji accepts what you have done. Yet the season is reversed, so at the time of Shringar have them put on, and then after four ghadi have them enlarged."

Receiving this order from Shri Dauji Maharaj, the next day Shri Purushottamji Maharaj performed the adornment of Shriji. That day he had the jeweled socks put upon Shriji. Shri Dauji Maharaj used to come daily for the darshan at the time when bhog arrived. After taking darshan of Shriji, he gave this instruction to Shri Purushottamji Maharaj: "Have the socks enlarged after the mala period." Having given this instruction, Shri Dauji Maharaj went to his seat.

Afterward the mala was offered, then Rajbhog Aarti took place. Then Shri Purushottamji told Toda Vashas, who was a mukhiya: "Take one thousand coins secretly, and let Shriji keep the socks accepted until the aarti." Then Mukhiyaji said: "Mahārāj, Shri Dauji Maharaj comes daily for bhog darshan. Therefore after you become free from concern, at the time of Utthapan darshan we shall enlarge them. Then we will open the doors."

Then Shriji was given Anosar, and Shri Purushottamji went to his own seat, and all the sevaks went to their own homes. After that, for one muhurt, Shriji looked on, thinking, "Now they will enlarge these socks." But no one did so. Then Shrinathji became troubled. At Khamnor, Shri Harirayji had taken his meal and was resting at his seat. As soon as sleep came, Shriji gave an order in a dream: "Come quickly and enlarge the socks for me, so that I may go to the forest." At that very moment Shri Harirayji awoke with a start.

All the conveyances of Shri Harirayji were always kept ready: a palanquin, a fast carriage, a bull-cart seat, and one elephant. These conveyances always remained prepared, each with one attendant standing nearby. Shri Harirayji rose and asked, “Which conveyance is standing ready?” Then the attendant humbly submitted: “Maharaj, the fast carriage is harnessed and standing ready.” Immediately Shri Harirayji sat in the fast carriage and drove swiftly. In about one ghadi he reached the Banas River, bathed there, and in a state of purity came to Shri Dauji Maharaj.

He asked for the key of the temple. Shri Dauji Maharaj understood the inner feeling of Shri Harirayji and thought, “Today Shriji has given him an order.” Therefore he gave him the key-ring of the lock. Shri Harirayji went to the temple, opened the lock, had the conch sounded, and went near Shriji. There he enlarged the socks, offered dandavat, closed the inner curtain, and after securing the outer doors, came back. Then he delivered the key-ring at the seat of Shri Dauji Maharaj, and Shri Harirayji returned to Khamnor.

As for Shri Purushottamji, when he learned of this matter, great repentance arose in his heart: “Why did I keep the socks there? Shrinathji had to suffer strain.” And Shri Dauji Maharaj, becoming displeased, said to Vyasji: “Why did you keep the socks there? In future, if out of hesitation you cannot say something to the children of Shri Gusainji, then tell me. I will speak. That is my duty.”

Shri Harirayji Restores the Forgotten Cushion

The Adornment of Shri Govardhannathji Was Done by Shri Vrajnathji, Son of Shri Vallabhji. Once, the adornment of Shri Govindnathji was done by Shri Vrajnathji, son of Shri Vallabhji Maharaj. The seat-cushion on the platform near Shriji had been spread, and after placing the lotus feet upon it, Shriji was to proceed onto the platform. But the small cushion upon the seat had not been spread. Shri Gusainji’s children as well as the inner attendants all forgot this.

Then, after the Rajbhog Aarti, when the Anosar time came, Shriji gave an order to Gangabai, saying, “Those who today forgot to spread the cushion on the platform seat—I am standing here because of that.”

Then Gangabai prayed to Shrinathji, saying, “This matter concerns the inner attendants; it is not in my power. I bow to you. Please inform Shri Harirayji of this matter.” Then Shrinathji informed Shri Harirayji in Khamnor, “Come quickly and have the cushion spread upon the platform seat. I am standing here.”

Then Shri Harirayji mounted a horse in Khamnor and came to Shrinathdwar. Gangabai too had gone to the riverbank and was waiting there for Shri Harirayji. In the meantime, Shri Harirayji arrived. Then Gangabai remembered Bhagavan and said, “You bathe here itself and quickly go in pure state. Lala is standing there.” Then immediately he bathed, put on pure garments, obtained the key from Shri Dauji Maharaj, opened the temple lock, offered dandavat to Shriji, spread the cushion, fastened the lock again, and then Shri Harirayji came to the sitting place of Shri Dauji Maharaj.

Then Shri Dauji Maharaj had a seat spread, and Shri Harirayji sat there. Then Shri Harirayji said to Shri Dauji Maharaj, “You are the chief of our Shri Vallabh lineage, and the authority over Shriji rests upon your head. Therefore, if we forget any matter in Shriji’s seva, it is proper that you instruct us. Today the cushion on the platform seat was forgotten, so Shriji remained standing for two ghadi. Then he informed me, so I came and spread the cushion. Then Shriji went to the forest.”

Then Shri Dauji Maharaj said to Shri Harirayji, “The platform was indeed spread, but the small cushion upon it had been forgotten. I shall explain that. But first answer one natural question that I ask with good feeling. You are a great soul. Without the cushion being spread, Shriji did not place his lotus feet upon the platform. Yet during Anosar, wherever you go throughout the eighty-four kos of Braj Mandal, in all those places Shriji’s lotus feet move about. Where have cushions been spread in all those places?”

Then Shri Harirayji gave this answer: “Shri Gusainji gave this command to Shrinathji—that now when we spread a cushion here, then after placing the lotus feet upon it, you should proceed onto the platform. Therefore Shriji does not place his lotus feet upon the platform without the cushion. Thus, by not transgressing Shri Gusainji’s command, Shriji accepts your seva. So you also should act according to Shri Gusainji’s command.

And you said that in Braj land, how does Shriji place his lotus feet without a cushion? The answer is this: Brajbhumi is soft like fresh butter. And wherever you place the lotus feet, there the land manifests

in a sattvic divine state. Brajbhumi is always full of loving honor. It is a land beyond the gunas, filled with the essence of Shri Nandalal. It is lotus-formed. Wherever Shriji places his lotus feet, there the earth becomes soft like a lotus flower. Just as it is pleasant to place lotus feet upon a lotus flower, in the same way Shriji feels happiness in placing his lotus feet upon Brajbhumi. Therefore Shri Shukdevji has said in Shri Bhagavat:

Sharachandramshu-sandoha-dhvasta-doshapatamam shivam. Krishnaya hasta-taralachita-komala-valakam. Skandha 10, Chapter 32, Verse 12

Therefore, according to the view of Shri Gusainji, we should perform Shriji's seva. Whatever times and methods of seva Shri Gusainji established, at those very times Shriji remembers that seva. 'Sevak Chaturbhuj says: the Beloved Giridhar moves according to His own cherished path.' This line of kirtan has been spoken." Hearing this matter, Shri Dauji Maharaj became very pleased and said this to Shri Harirayji, "You are truly a great soul."

After that Shri Harirayji returned to Khamnor. And from that day onward, Shri Dauji Maharaj remained very careful in Shriji's seva. Whenever anyone of the Vallabh lineage performed adornment, Shri Dauji observed all the seva. Twice daily he would come to Shriji's temple for darshan, and wherever there was any deficiency, he would give instruction.

Govinddas and the Divine Command of Suraj Pol

Then again, one day, there was a Vaishnav from Nandarwar. He was in an exalted spiritual state. Alone, he used to wander in Vraj. His name was Govinddas. One day, he was seated beneath the Shyam Tamal tree in Kokilavan. He was meditating upon the lotus feet of Shri Harirayji, and he was a sevak of Shri Harirayji. Seeing him, all the Vaishnavs would say, "He is absorbed and inwardly withdrawn," therefore no one especially engaged him in discussion, and he also did not speak much with anyone.

At that time, Shriji suddenly arrived in Kokilavan. Then all had His

darshan. Shriji gave this command to that Vaishnav: “Govinddas, go to Mewar and tell Shri Giridhariji that during Annakut, while the distribution is taking place, improper conduct is happening in the temple. Therefore, have one Suraj Pol made. When that is made, everyone will come out through it.” Then that Vaishnav submitted a request: “Maharaj, no one there will believe what I say.” Then Shrinathji commanded: “Shri Giridharji will believe. Go quickly and tell him.”

Then Govinddas immediately came there and submitted before Shri Giridhariji Maharaj: “Maharaj, Shrinathji has given such a command and has spoken your name.” Hearing this, Shri Giridhariji, who knew the spiritual greatness of the Vaishnav, became choked with emotion. Then he reflected, “Shrinathji and Shri Giridhariji know my name.” Two or three times, Shri Giridhariji had that matter repeated from the Vaishnav’s mouth.

After that, Shri Giridhariji submitted everything before Shri Vitthalrayji Maharaj. Then Shri Vitthalrayji gave this command: “Brother, nowadays it is Kaliyug. Therefore, if anyone says something through hypocrisy, it should not be accepted. Shriji Himself will command us if such a matter is true.” After that, Shri Giridharaji remained silent and went to his seat.

Then, when fifteen days remained until Annakut, and in the last part of the night, Shri Vitthalrayji Maharaj, in a dream, saw Shriji, who said: “You considered that Vaishnav’s words false. Now the Suraj Pol shall come forth. Then I will partake of the Annakut.” Having given this command, He went to His own temple. Shri Vitthalrayji awoke at once and immediately called Shri Giridhariji and said: “Brother, this Vaishnav is true. Today Shriji gave me this command in a dream. Therefore now we must have the Suraj Pol completed within fifteen days.”

Then they called the craftsmen and ordered that the Suraj Pol be completed within fifteen days. When within that time the Suraj Pol was completed, then Shrinathji accepted the Annakut offering. Therefore, every year, on the day of Annakut, the Suraj Pol is opened.

Gopaldas Bhandari Was Given Darshan

Once again, on one occasion, it was the day of Shriji's festival. Some ingredients in abundance had remained in the house from the previous day for Balbhog. Those were to be offered the next day in Rajbhog. So on that day, the attendants of Balbhog remembered it. But there was a Khavas Bhandari named Gopaldas. He did not send the materials of that service and said, "When tomorrow comes, then you may take the materials later."

Afterward, when the last quarter of the night remained, Shriji became manifest. Holding a red stick in His hand, He came to Gopaldas Bhandari. He struck him once with the stick and awakened him. Shriji commanded, "Why did you not send the ingredients for Me today in Balbhog? Because of this matter, much delay has happened. Therefore, when tomorrow comes, Rajbhog will now become late." At that very moment, that Gopaldas Bhandari went and looked, and in front of him Shriji Himself was standing there. Then he arose. Rising up, he said, "Make me touch Your feet." Hearing this, Shriji ran from there.

Afterward, that Gopaldas ran after Him. He came up to the gate. But the doors of the gate were closed. Shrinathji had already entered the temple, while this man, going to the lion-gate doors, struck his head against them and cried out, "Make me touch Your feet!" In this manner he kept speaking. Then there was a gatekeeper named Ray Govardhan Datri Singh. He got up, opened the doors, and asked him, "Why are you striking your head on the gate doors?" He replied, "Did you see? A young boy ran into the temple just now. I am going to touch His feet."

Then that gatekeeper caught hold of him and made him sit down. But he had become mad with divine longing. Again and again he would say, "That boy, make him let me touch his feet." All eight watches of the day and night, repeatedly, this same chant remained with him. He gave up all food and water. When Shri Dauji Maharaj heard this matter, he had him seated in a room and kept one person there in his attendance.

Thus this Gopaldas remained alive for nineteen days, until he received the darshan of Shrinathji. Until then, neither hunger, nor water, nor

sleep, nor anything else caused him any distress. And this repetition continued: “That boy, make me touch his feet.” While doing thus, his life departed, and he immediately entered into Shriji’s divine lila.

Shrinathji’s Sevak Madhavdas Desai

At another time, there was a sevak of Shri Govardhannathji named Madhavdas Desai. He lived in Mangrol. Previously his name was Bhagwandas, but later Shri Gokulnathji changed his name to Madhavdas.

He possessed one lakh kachchini gold coins as wealth, and he had great attachment for the darshan of Shriji. So every third year, taking ten to twenty thousand people along with him, that Madhavdas would come to Shri Nathji’s abode for the darshan of Shriji. Whoever among them lacked travel expenses, he himself would give to them on the road.

He would remain for more than a month taking darshan of Shriji. And from the very day he would leave for his home after taking darshan of Shriji, from that day onward he would give up grain and live only on milk.

Shriji gave this command in a dream to that Vaishnav: “Take one lakh coins and have ornaments made for a woman, from the nails up to the hair-knot. Place them in a box. When you come for My darshan this time, bring them and offer them to Me.”

Then that Vaishnav came in the month of Phalgun. It was in Samvat 1742, and the year was ending into Chaitra. He came and performed darshan during Dol festival, and then he brought that box before Shriji and offered it. Then one sevak informed Shri Dauji Maharaj, saying, “Maharaj, a Vaishnav has offered ornaments worth one lakh coins.”

Then Shri Dauji Maharaj had that box of ornaments worth one lakh coins brought to himself, and with great care kept it near him, thinking, “There is some purpose here.”

When one night remained, at that time Shri Govardhannathji said in a dream to Shri Dauji Maharaj: “That box of ornaments has come. They are meant as a woman’s adornment from the nails to the hair-knot.

Therefore have Gangabai wear them. Wearing them, let her come for My darshan at the time of bhog."

Shrinathji likewise gave this command to Gangabai also: "You come for bhog darshan wearing all the ornaments." Then Gangabai did exactly so. One day she came for darshan and wore all those ornaments.

When Shrinathji gave darshan, He gave this command: "Place all these ornaments in the Shaiyya Mandir upon the cushion-seat." Then it happened exactly so.

In this way, Shri Govardhannathji has many such divine acts. How far can they all be written? By the grace of Shri Acharyaji Mahaprabhu, these are experienced by His own people.

॥ इ त श्रीनाथजीकी प्राकव्य वाता संपूण ॥

The Miraculous Water Manifestation

Quoted from Bangavasi, dated 2 September, year 1897

In the periodical “Bihari,” published by the associates of Waqipur, it appears: “The respected Babu Motichand C.I.E. of Banaras and Shri Ramakant Malaviya have published a letter in the Allahabad Leader, in which you gentlemen have mentioned a most astonishing sight.

On the day of last Janmashtami, we people went to see the festival at the temple of Shrinathji in Mewar. There we happened to witness such a scene that, we believe, even the most devoted Hindu would not believe it without seeing it with his own eyes. Many men, women, and children had the opportunity to see it, and those who saw it were all amazed. At the time when the idol of Shrinathji was being bathed with Panchamrit, suddenly water began to fall from the outer wall of the temple, near which people were standing.

The wall was made of stone. No hole or opening of any kind could be seen anywhere. There was no possibility even of suspecting any attached device, because we carefully examined it thoroughly. Even after wiping the wall again and again, the coming of the water did not stop. On the other side of the wall, that is, inside the temple near the idol, even more water was flowing. Nearby there was not even the name of any water reservoir, tank, well, pond, water pipe, or any kind of water passage.

Our astonishment knew no bounds. On asking the people there, it became known that every year on two occasions such an event is seen. One is on the day of Jalyatra in the month of Jyeshtha, and the other is on the day of Janmashtami. The oldest residents also say only this: that from the time they became aware, until today, they have continued seeing it. To know the truth of this matter, they say that whichever person in the world has doubt should himself come and remove his doubt.

The reason for the falling water is said to be that for the bathing of Lord Shri Krishna, on those two days Mother Yamuna sends her water through an unseen path. We have come to place complete faith in this. Whoever does not believe our words should himself see it with his own eyes, examine it properly, and if any explanation of this enters his understanding, then let him tell it.”

A Brief Life Account of Shri Mahaprabhu

Vallabhacharyaji

Revered Jagadguru Shri Shri Vallabhacharyaji's ancestors were Shri Yajnanarayan Bhattji Somayaji. He was of the Bharadvaja gotra, follower of the Taittiriya branch, observer of the Apastamba Sutra, a resident of Velanati, a non-acceptor of gifts, knower of the branches of the Vedas, devotee of Shri Gopala, and resident of the city of Bhakar near Stambhadri. In the temple of his residence, the sacred fire was always established.

He had made the resolve of completing one hundred Soma sacrifices in this way: either I, or my descendants, shall complete them.

Later, Shri Yajnanarayan Bhattji completed thirty-one sacrifices properly and successfully, and then departed to the divine abode.

His worthy son Shri Gangadhar Somayaji was extremely pure-hearted. He composed many scriptures and performed twenty-seven Soma sacrifices. Later, handing over the burden of the sacrifices to his worthy son Ganapatiji Somayaji, he himself departed to Goloka.

After that, Somayaji Ganapati Bhattji composed various scriptures such as works on Tantra and Nyaya, and completed thirty-two Soma sacrifices in full detail. His worthy son Vallabh Bhattji also composed several delightful works and performed five Soma sacrifices.

The son of Vallabh Bhattji, Shri Lakshman Bhattji, was very noble-minded and radiant. From childhood he possessed sharp intelligence, by which he mastered the four Vedas, Purva and Uttara Mimamsa, Dharmashastra, and many other branches of learning. He also performed five Soma sacrifices and thus fulfilled the resolve of his revered great-grandfather.

His fifth Soma sacrifice began in Vikram Samvat 1533, on Chaitra Shukla 9, Monday, under Pushya Nakshatra. At the conclusion of the sacrifice, a divine voice was heard: "In your lineage, one hundred Soma sacrifices have now been completed. Therefore, the Lord Himself will now incarnate in your house."

After completing the sacrifice, Lakshman Bhatt, along with his family and accompanied by a great saint named Shankara Dikshita, went on pilgrimage to Prayag and then arrived in Kashi. After residing there

for some time, his wife Illamagaruji became pregnant.

At that same time, disturbances broke out there among the Dandis and foreigners. Because of this, the residents fled in all directions. Lakshman Bhattji also left there with his wife and reached Champaranya.

During the journey, Illamagaruji experienced labor pains from the fatigue of travel and sat beneath the shade of a tree. There, a seven-month premature son was born, wrapped in the membrane. Thinking the child dead, they covered him beneath that tree with their upper cloth and leaves, and moved onward. She then told her husband the whole account. Nearby, in the village of Chaturbhadrapur Chaura, they stopped to rest.

That night Bhattji had a dream in which the Lord commanded: “I have incarnated in your house.”

The very next day it was heard that peace had returned to Kashi. Therefore, they returned by the same route and came again to Champaranya. There, beneath the same tree, they saw a divine child joyfully drinking nectar within a circle of fire.

Seeing him, milk began to flow from the mother’s breasts. On seeing the mother, the divine fire withdrew from the path. Illamagaruji lovingly lifted that long-desired son into her lap, repeatedly kissed his face, and then placed him in his father’s arms.

That day was Vaishakh Krishna 11, Sunday, Vikram Samvat 1535.

Lakshman Bhattji, filled with complete joy in his heart, took his son and went to Kashi. There, after performing the birth rites, he named the child Shri Vallabh.

In his seventh year, the sacred thread ceremony was performed, and he was seated for study in the gurukul. That son learned all four Vedas and six branches within only four months.

Seeing this, the father became convinced that this child was truly an incarnation of the Lord.

After some time, Lakshman Bhattji departed to the divine abode.

Then, in his eleventh year, Shri Vallabhacharyaji went to the South. There, in Vijayanagara, a great debate was taking place in the court of King Krishnadeva Raya. In that debate, the Smartas were claiming

themselves superior, and the Vaishnavas were claiming themselves superior. Many renowned scholars from many lands were present in that assembly.

Shri Vallabhacharyaji also, after hearing the subject of the assembly from his maternal uncle, went there. Seeing his extraordinary radiance, all the members of the court were enchanted. The king respectfully seated him on a high seat in the assembly.

He argued on behalf of the Vaishnavas on the subject that Brahman possesses divine attributes. He debated with the Smartas for twenty-eight days. By Shri Vallabhacharyaji's powerful intellect and reasoning, the opposing scholars were silenced.

Therefore, King Krishnadeva Raya, being pleased, arranged for his golden anointment. With the fourfold army, royal insignia, and a grand pavilion, he was brought there. Great acharyas, scholars, disputants, and followers of many schools all assembled. With the approval and respect of them all, his anointment was performed.

The king offered royal symbols such as umbrella and chamaras. The acharyas of the Ramanuja, Madhva, Nimbarka, and Vishnuswami traditions were present. The Vishnuswami lineage acharyas Hariswami and Sheshswamiji placed the tilak of acharya-sovereignty upon him. The king also applied tilak, and then the other people also did so.

He was honored with the title: Shrimat Vyasa Vishnuswami Acharya.

The king prayed, along with his family, to become his disciple. Vallabhacharyaji gave them refuge, instructed them in the Sharanagata mantra, and gave Tulsi malas.

The king offered before the Acharya a tray filled with gold coins. From it, he took only seven coins and said, "I have accepted what was due to the Goddess. Now distribute the rest of the wealth among all."

Afterward, Acharyaji went to the house of his maternal uncle. There, the Vishnuswami lineage acharya, Yogiraj Shri Bilvamangalacharyaji, came to him. Vallabhacharyaji welcomed him.

Then Yogiraj said, "Since Acharya Dravida Vishnuswami, seven hundred acharyas have arisen. After them came Rajavishnuswami. When he entrusted me with the burden of the lineage, he said: 'Maintain this tradition. Later, one named Shri Vallabhacharya, a direct incarnation of the Lord, will appear and uplift this lineage. You should instruct and initiate him into this tradition.' Therefore, I have

come to you. Please accept this lineage."

Then Bilvamangalji gave the mantra and, after giving it, disappeared.

After that, Shri Vallabhacharyaji performed three circumambulations of the earth (pilgrimages). During these pilgrimages he met many acharyas. All of them honored his status as Acharya. In many places he defeated false debaters and spread everywhere the pure non-dual tradition fully supported by all the Vedas.

His marriage took place, by the command of Shri Panduranga Vitthalnathji, with Shri Mahalakshmiji, daughter of the Tailanga Brahmin Madhubhattji of Kashi.

After marriage, he accepted the Agnihotra fire and performed Soma sacrifices. He fully propagated both the path of karma and the path of devotion.

At first, he gave initiation into the Sharanakshara and Gopala mantra. Later, by the command of the Lord, he also began to impart the Gadya Mantra and Brahmasambandha initiation.

During his pilgrimage of the earth, in Vikram Samvat 1548, he received this divine command: "I reside in a cave of Shri Govardhan mountain in Vraja. Come quickly and manifest Me."

He came there. The people of Vraja said, "There is some deity on Shri Govardhan mountain whose raised arm appeared in Samvat 1464, and whose lotus-face was seen on Vaishakh Krishna Ekadashi of Samvat 1535."

Hearing this, he went up the mountain. There, that very Lord, Shri Govardhannathji, emerged from the cave and manifested Himself. A meeting took place between them.

It is written in Vallabh Digvijaya and other texts in detail regarding each pilgrimage place.

Proof of the manifestation of Shri Govardhan Nathji is found in the Garga Samhita, in the verses beginning with "Yena Rupena Krishnena…" ten verses, printed in the previous section on the manifestation.

After this, he installed Shri Govardhan Nathji in a small temple. Then he departed again on his pilgrimage around the earth. In Samvat 1576, on Vaishakh Shukla 3, a large temple was completed, and Shri

Nathji was installed there. He widely spread the service of the Lord.

Shri Vallabhacharyaji had two sons.

The first son, Shri Gopinathji Dikshitji, was born in Samvat 1567 on Ashwin Krishna 12. The second son, Shri Vitthalnathji (Shri Gusainji), was born in Samvat 1572 on Paush Krishna 9.

For a long time, he resided at the village of Adel, near Prayag. He also stayed for some time near Kashiji at Charanad (Charanat).

He composed and revealed many works, including the commentary on the twelve chapters of Purva Mimamsa, the commentary on the Vyasa Sutras, Anubhashya, Tattvartha Deep Nibandh, commentary on Shri Bhagavat, Sukshma Tika, Subodhini, Shodash Granth, Patra Avalamban, Purushottama Sahasranam, Smriti, and many other texts.

He fully propagated the Shuddhadvaita Sampradaya.

At the end, he accepted Tridanda Sannyasa and resided at Hanuman Ghat in Kashi for forty days. Observing a vow of silence, he remained in fasting austerity.

In Samvat 1587, on Ashadh Shukla 2, under Pushya Nakshatra, before everyone, he entered Shri Ganga ji, became a mass of divine radiance, and departed to the divine abode.

He remained upon this earth for 52 years, 2 months, and 7 days.